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THE
HISTORY OF MAN:
OR, THE
WONDERS OF HUMAN NATURE,
IN RELATION TO THE
VIRTUES, VICES, AND DEFECTS
OF BOTH SEXES.

WITH
EXAMPLES, ANCIENT AND MODERN,
ALPHABETICALLY DIGESTED UNDER THEIR PROPER HEADS:
THE WHOLE WORK BEING INTERMIXED
WITH VARIETY OF USEFUL AND DIVERTIVE RELATIONS.

THE THIRD EDITION.

IN TWO VOLUMES.

VOLUME FIRST.

*Ponitur exemplum fugiendum sive sequendum,
Cernitur hoc oculis, mente sed illud agit.*

P E R T H:

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THE
AUTHOR'S
PREFACE.

1704.

THOUGH the generality of men's minds are naturally desirous of science, ambitious of being let into the knowledge of the wonders of nature, and covet to be acquainted with all kind of uncommon occurrences ; yet he has a difficult employment that undertakes to be their guide in exhibiting such instances as immediately conduce to their information ; for, though the office is honourable, and has been attempted in all learned languages, by the most celebrated authors, both ancient and modern ; yet the subject is so obnoxious to error, the track so rough and uneven, readers so prepossessed, either with prejudices, jealousies, or censoriousness ; or, on the other hand, are so defective in their intellects, shallow in their apprehensions, or so impatient in making inquisition themselves, or consulting the wise and modest ; that the diligent collectors of such examples oftener meet with reproaches than testimonies of gratitude ; which I suppose is occasioned,

*By the vanity of philosophising upon matters of fact ;
being more curious to find out the reason of things than*

the truth of them ; and, failing in the former, positively deny the latter, and decry existences in nature and art, to keep up the reputation of being thought philosophers. Such men are like unequal looking-glasses to the rays of things, which mixing their own natures with the natures of the objects they reflect upon, do wrest, pervert, and disfigure them ; for, though it is an argument of ingenuity to search into the reason and cause of things, yet it is absurdity and folly to be invincible opiniators against manifest convictions, or to think Omnipotency cannot do what he pleases, because they are resolved to be blind, and will not believe what they see.

There are others that rashly censure every strange relation, merely because they want abilities to comprehend them, which puts them so much upon the fret, that they presently censure and damn all extraordinary casualties as a pack of lies, forgeries, and impositions, upon the weak and credulous ; whereas, if they would but take a little pains to illuminate and meliorate their understandings, and free them out of captivity to the prejudice of education, dullness, and an affected incredulity, they would soon know more and better than they do : But, because these men, when they bought books, had not a capacity to understand them thrown into the bargain, they revenge themselves in calumniating the subject, and the authors of them : like him that cursed his butcher for selling him old and tough meat, when the fault was
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in himself; he had no teeth to chew his food, and could only mumble it with his gums.

A third sort of men, that fall tooth and nail upon things that happen contrary to the common course of nature, or such as are seldom seen or heard of, are the fanciful sciolists, who, being full of themselves, break out into a humour of opposing and contradicting every body, and disgorge their choler upon every seeming improbability, as false and ridiculous; not that it is so, but for the almighty reason that they will have it so; which is so far from being a defence of truth, or a detection of falsehood and imposturism, that it discovers nothing but a temerarious presumption, pretending to know the utmost bounds of possibility, and a proud, petulant, and forward temper; and yet these are the Sampsons that one way or other wound every virtuosi with the jaw bone of an ass, and infect a sort of readers like themselves with incuriosity, pride and stupidity.

Not that I am so vain as to imagine that all that is printed ought to be swallowed with an implicit faith; for that would reduce the world into a state of error, ignorance, and confusion; but where things are reputationally attested by persons of honour and probity, and related without suspicion of vanity, ostentation, or interest to deceive; it is an act of prudence, as well as a sign of modesty, either to give them credit, or at least suspend

pend our censures ; because the number of things we are wholly ignorant of, are greater than what we know.

I readily grant that some writers have abused the world with idle, impertinent, false, and ridiculous stories ; but it does not therefore follow that all must be condemned for the transgressions of some ; for, among other, the Author of these Collections, to avoid that fault, has made it his principal care, among thousands of wonderful accidents, transactions, and events, to select only the best and choicest of them ; such as are freest from the suspicion of being spurious, doubtful, or incredulous, by borrowing them from authors in the highest class of reputation for candour, ingenuity, and veracity.

But, notwithstanding his care and circumspection, it is not to be expected that all will be pleased ; for critics in reading, like over-nice palates in eating, will endeavour to make themselves considerable, by the knack of finding fault ; either the cook, the viands, or the dressing, must undergo the weight of their displeasure ; which I will attempt to obviate, by the following answers to their presupposed objections.

Some will insinuate that several of the examples are vulgar stories ; but that objection, if there were any reason to allow it, reflects no disparagement upon the reciter ; for examples designed for principles of instruction must be drawn from uncontraverted experience, and
not

not from doubtful or suppositious speculations ; and it was never in the publisher's thoughts to make wonders more unintelligible, or translate plain truths into miracles ; and therefore he has sometimes added a gloss, to render all the examples fit for light or use.

Others will object, that there are many English discourses already extant upon this subject, and consequently that superadding this volume Cramben bis coctam apponere. Be it so ; yet I hope, if it be seasoned and dished to their gousts, it will be so far from rising on their stomachs, that it will sit as easy and grateful as it was designed to do.

That several have writ upon this subject, I acknowledge ; but, when the reader is pleased to remember that most of them are but indigested heaps of particular stories, without any order, congruity, regular adaption, or tolerable method ; and that those which have fewer faults than the rest are either obsolete English, too voluminous, or out of print, he will soon agree that a book was wanting on this subject, of a portable volume, in a concise method, with greater variety of pertinent history, of better election, more agreeable to our modern dialect in perspicuity and brevity, and accommodated, in utility and price, to every man's circumstances ; and it is modestly believed that such a one is now in his hands, and that it will be acceptable to every reader. Thus much by
way

way of apology for the publishing this discourse at the present juncture. A word or two of the present use of it concludes this Preface.

This Treatise is chiefly designed to increase knowledge, promote virtue, discover the odiousness of vice, and furnish topics for innocent and ingenious conversation. And, if that maxim be true, 'That men are more influenced by examples than precepts,' here are enough to better mens lives, by imitating the examples of the just, and to deter others from the commission of gross enormities, by abhorring the practices of the wicked. By these examples, princes may know how to govern, and subjects to obey: The wise may learn to be virtuous, and the religious to be prudent: The witty to be discreet, and the rash and intemperate to be modest and sober: The rich to be charitable, and the poor to be thankful: The brave to be merciful, the learned to be humble, the great to be peaceable, the extravagant to be abstemious, the coward to be valiant, those that have leisure to be innocently diverted, and all men attain to the knowledge of themselves and their duties: And, that it may have these good effects upon every reader, is the unfeigned wish of their

Very humble servant, &c.

SHORT ACCOUNT

OF THIS

WORK,

PREFIXED TO THE SECOND EDITION.

IT is a humiliating circumstance in the history of mankind, that great genius and great learning, which are seldom combined in one person, should so often be overlooked, or recognized at a period only when the unfortunate author can neither enjoy the reputation nor the reward due to his merit. Beside multitudes of others, the names of MILTON and of BUTLER will be a perpetual reproach to the age and nation in which they lived.

The Author of the following Work, of whose name or history I can find no traces, has been a man of great erudition and research. He has collected and recorded, from both ancient and modern writers, a very considerable and very valuable number of historical facts, of moral and religious reflections, of wise sayings, of excellent and entertaining anecdotes, of smart and amusing repartees. To these he often prefixes, or subjoins, judicious and pertinent remarks. His observations on many of the passages he quotes, discover him to have been a man not only of uncommon industry, but of great judgment and taste.

In this Work, the Author exhibits a distinct and unequivocal picture of the manner in which he had occupied his time, and directed his studies. He had travelled through almost all the paths of science and literature; and he made his remarks, not with an undiscerning eye and an apathetic indifference, but with acuteness of observation, and sensibility of mind. He
selected

selected from most writers, both in ancient and modern languages; and these selections have an uniform tendency to please the imagination, to inform the understanding, and to mend the heart. The examples he produces of the most shocking vices which have, in all ages, disgraced our species, and of the most amiable virtues, which have occasionally, though too rarely, adorned human nature, are numerous, striking, and instructive.

The plan our intelligent and laborious author has adopted, instead of being showy, and calculated to attract general attention, is extremely simple, and suited to convey to his readers, in the most perspicuous and easy manner, and without a symptom of ostentation, the fruits of his industry and genius. The collections he has made are extremely various; and he has arranged them in the simple order of the ALPHABET. His work, of course, is a DICTIONARY of SENTIMENTAL and USEFUL knowledge. His researches have been so extensive, and the objects of his study so numerous, that a person can hardly think of a subject, in any department of literature, but, by turning to a leading word, he will find much information. What enhances the value of this Dictionary of Historical and moral entertainment, the Compiler of it uniformly quotes the authorities from which the facts and observations he has selected are derived. By attending to these quotations from innumerable authors, many of whose writings are now not commonly perused, some idea may be formed of the nature and utility of the work under consideration.

From this view of the book, it is apparent, that, though it has long been neglected, and its author known to few, it merits a general attention, and should lie on every family table, as a fruitful source of instruction and amusement.

THE

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OF
MAN.

CHAP. I.

Of Wonderful Abstinence from Meat and Drink.

THINGS that are credibly attested, though they exceed the reach of slender or depraved capacities, ought not to be reproached or rejected as false or impossible; for such rash and unadvised calumnies may sometimes fall upon occurrences of unquestionable authority, for want of understanding or better information, which, if allowed, would not only introduce a general disbelief of all history, but even circumscribe Omnipotency within the narrow limits of human researches and acquirements; or, which is worse, within the confines of a dull stupidity, an affected sceptical curiosity, or an obstinate incredulity. God Almighty, that can do what he pleases, will sometimes do what man is unable to comprehend; which should give us caution how we reflect upon the veracity of uncommon accidents, lest, while we imagine we only blast the reputation of the historian, we level our shafts against the Deity, for exhibiting his wonders among the sons of men.

A native of Helvetia, named Franciscus Underus, after he was married, and had several children, affecting to live a solitary life, left his family, and retired to a cave at a considerable distance from any town, where he might enjoy the benefit of contemplating without the disturbance of human conversation. In that place he lived about fifteen years, and yet in all that time never eat or drank, but continued in perfect health to the

the day of his death, which happened on St Benedict's Day, in the seventieth year of his age, anno 1470. The credible report of his fasting, tempted the curiosity of Constantia, bishop of the diocese wherein he lived, and divers Princes of Germany and France to visit him, and discover whether his abstinence was real or feigned, who, after making several experiments, found the fact agree with report, to their entire satisfaction. All men looked upon such a continued fast as a miracle, but Underus spoke more modestly of it, and attributed it to the abstemiousness of his nature. He foretold several things of moment that afterwards was verified; and the strictness and severity of his life gave reputation to the report of his abstinence, beyond doubt or possibility of contradiction. Zacchias reports, that he had seen the pourtraiture of this Switzer, as it was drawn to the life; but says, it was so foul and frightfully meagre, that it raised an unexpressible horror and amazement in all those that viewed it.—Fulgof. Exempl. l. 1. p. 270.; Zacch. Qu. Med. legal. l. 4. p. 218.

The daughter of a smith, by name Jone Balaam, born in the city of Constance, bordering upon the province of Limosin, in the kingdom of France, falling into a rapid fever when she was about eleven years old, anno 1599, and was attended with very dangerous prognosticks, that deprived her of her speech, the use of her limbs, and threw her into a frenzy; which continuing near a month, all the parts below the head extremely languished, and the mouth of the stomach and passages thither were so loosened, that she peremptorily refused all kind of nourishment; and though, about half a year after, she recovered the use of her limbs and motion, an impossibility of swallowing still continued; from whence grew a perfect aversion to all sorts of food, whether solid or liquid, insomuch that the lower belly was shrunk up, while the other parts of her body were in a tolerable thriving condition. She voided no excrements, nor had the benefit of purgation by sweat, or by her nose, eyes, or ears. The skin that covered her flesh appeared very cold and dry;

dry; nor could any violent exercise or labour add any warmth to it, unless under her arms and parts bordering upon the heart. Her business was continual motion; yet, for the space of almost three years together, she continued fasting, without desiring or taking any kind of food; but, after that time, by slow degrees her appetite was restored, she fed on meat and drink with the rest of the family, and recovered a sanative constitution of body.—Francis. Cites. Opusc. Med. p. 64.

Apollonio Schreira, a virgin, born at Bern in Helvetia, fasted several years successively. In the first year of her abstinence, she slept very seldom; in the next year was constantly waking, and continued at that rate divers years after. The magistrates of that city committed her to the care of Paulus Lentulus, an eminent physician, who kept a strict watch upon her, and never suffered her to be alone, to try whether she managed herself by any kind of artifice or deceit; but finding none, and he certifying so much, the maid was permitted to return to her relations.—Schenck. Observ. l. 3. p. 306.

A young girl somewhat above nine years old, named Margaret, born in a village near Spire in Germany, began to live without food in the year 1539; and, though she enjoyed all the sports, recreations, and pastimes, equally with any other children of her age in the neighbourhood, yet she was never known to eat any kind of victuals for the space of three years successively. The Bishop of Spire put her under the care of the parish priest, with sufficient attendance to watch her strictly; but no collusion being discovered, Maximilian King of the Romans put her into the custody of Gerhardus Bacoldianus, his own physician, assisted by one of the gentlemen of his bed-chamber, who, after a nice and diligent observation for the space of twelve or thirteen days, and finding, by the daily account they gave his Majesty, that there was no room to believe her a counterfeit, the King gave her permission to return to her parents, but not without a

bountiful reward, suitable to his dignity, and the greatness of his admiration.—Schenck. Observ. l. 3. p. 306.

Katharine Binder, native of the Upper Palatinate in Germany, was said to receive no other nourishment than air for more than nine years. John Casimir, in the year of our Lord 1585, commanded her to be watched by a minister of state, an ecclesiastic, and two licentiates in physic; but they could make no discovery of her being an impostor, and therefore reported it to be miraculous. Our own Dr Hackwel, in his Apology, acquaints us, that the most remarkable that ever he encountered in this kind, was of one Eve Fleigen, born at Meurs, in the dukedom of Cleves, who took no kind of food or aliment for fourteen complete years together, viz. from the year 1597 to 1611, the truth whereof is attested by the superiors of the city of Meurs, and the testimony of a minister who observed her in his own house, with the assistance of others, thirteen days together, with all imaginable diligence, but could not accuse nor convict her of any fraud or collusion.—Schenck. Observ. l. 3. p. 306; Horstius in Donatum. l. 7. p. 653; Hackwel Apol. adv. 3. p. 654.

John Scot, an inhabitant of Scotland, being cast in a suit at law in a greater sum of money than he was ever able to discharge, retired for his security into the Abbey of Holyroodhouse, where, under the sense of his affliction, he fasted thirty or forty days together; which being divulged at court, the King resolved to experiment the truth of the report; and, to that end, confined him to a close room in Edinburgh Castle, where none could have admittance to him. A small quantity of bread and water was left with him, which, in the compass of thirty-two days, was nothing lessened in weight or measure. After this he travelled to Rome, and gave the like experiment of his abstinence to Pope Clement VII. He made the same trial at Venice; and from thence returning into England, he ascended the pulpit in St Paul's Church-yard, and, after his fashion, (for he was a very illiterate and lewd fellow), harangued against King Henry VIII's divorce from Queen Catherine, and his defection from the Romish

Romish Church; for which saucy and impertinent intermeddling he was thrown into a goal, where he also fasted fifty days; but, after that, what became of him *non constat*.—Spotswood's Hist. Ch. Scot. l. 2. p. 69; Clark's Mir. 104.

A Romish priest lived forty years in that city without any other aliment for the sustentation of life than imbibing air, and yet in all that time continued in a perfect state of health, free from diseases or any indisposition of body. This relation we have upon the credit of Hermolaus Barbarus. Rondolitus also informs us, that he had the satisfaction to see a female child, that to the tenth year of her age, lived only upon sucking in air, without any other nutriment; and that when she came to maturity, she was married, and had several children.—Schenck. Observ. l. 3. p. 306; Johnst. Nat. Hist. c. 2. p. 316.

Charles VII. King of France, being possessed with a panic fear that some of his retinue that had near access to his person (being bribed to it by his son) would take away his life by poison, refused meat and drink so long, that the oesophagus, or passages to the stomach, being closed up, when he would have eaten, he was not able to get any thing down his throat, and so died the miserable death of being famished.—Trenchfield's Hist. improved, p. 601.

Pontanus affirms in his History, that there was a certain woman in the kingdom of Naples that in her whole life had never tasted either wine or water, which are the usual drinks of that climate; and that being once compelled to drink, at the command of Ladislaus King of Naples, it extremely prejudiced her health.—L. 8. p. 336.

A Roman gentleman, named Julius Viator, being in his youth afflicted with a dropsy, and advised by his physicians to abstain from drink, under the pain of increasing his distemper, and endangering his life; he so familiarised their directions, that they became easy to him; insomuch, that, in his aged days, even to that of his dissolution, he wholly abstained from drink, and

never seemed to desire or want it — Plin. Nat. Hist. l. 7. p. 602.

Abraames, the pious and learned Bishop of Carras, imposed upon himself such a severe abstinence from the common enjoyments, and present supports of life, that bread and water, bed and fire, he reckoned in the number of unnecessaries: He never accustomed himself to the use of drink, fed only upon raw herbs and fruits, and never tasted of these till the shutting in of the evening; yet was a person of great hospitality to those that came to visit him. The best of flesh, fish, bread, and wines, were always provided for his guests; and, though he would sometimes undertake the office of a carver for his friends, he could never be tempted to bear them company in eating any kind of delicates.— Drexel. Oper. tom. i. p. 796.

Of what a different complexion was Lyfimachus King of Thrace from these abstemious persons. He being oppressed with extreme thirst, laid down his arms, and submitted himself and all his forces to the mercy of King Dromichetes, his enemy; and, when he had quenched his thirst, and found himself a captive, cried out, ‘Oh ye Gods! for how short liv’d a pleasure have I abandoned a potent monarchy, and reduced myself to perpetual slavery?’ Had his constitution agreed with the foregoing examples, he might have kept his dominions and his army. Had he studied the art of being contented with his own, he had had enough; but his covetousness knowing no bounds, made him war against a Monarch from whom he had received no provocation; and so his thirst after sovereignty drew upon himself a lasting torment, by a thirst after a poor draught of water.

A young damsel, named Renee Chauvel, aged about fourteen years, who lived with her father and mother in the village of Thurandais, in the bishopric of St Malo, fell sick of a dysentery on the 15th of November 1696, and was cured in three weeks time, but remained in a languishing condition, and without appetite, taking no nourishment till the end of April following, but a little boiled milk in the morning and at night

night. Towards the beginning of the same month, 1697, she fell into a melancholy delirium; and, towards the end of that month, desisted from eating and drinking, and so hath continued fourteen months at the time this relation was given. Her belly was all consumed, and as it were sticking to the vertebrae of her loins, and hath voided nothing since she left off eating and drinking. She hath only urined five or six times, sweat in the head and neck, and wept often. She walks not at all; only goes two or three steps, being supported; but has crawled upon her hands and feet several times: She sleeps indifferently well in the night-time; but has not spoke since Christmas 1696, notwithstanding she apprehends what you say, and gives sufficient signs of her knowledge.—*Pres. State of Europe, month 1698, p. 353.*

This is matter of fact, and certainly true, that the young maid has not eaten any thing for a long time, and that she is not able to eat, as is proved by the testimony of her father and the mother; Mr Oren doctor of physic, and one of the College of Physicians of Rennes; of all the village; of the Prior of Corseul, and his curate; the Count of Garais, and the Abbot of Fregouet, a gentleman to whom the father of the maid is a tenant.

Dr Plot, in his Natural History of the County of Oxford, publishes a relation of Rebecca Smith, a servant to Thomas White of Minster Lovel, who being near fifty years of age, was afflicted with such an extreme drowth in her throat, that she could get down nothing either solid or liquid, in the space of ten weeks. Then she drank a small quantity of water, and some warm broths, and so continued without any other aliment for a twelvemonth together, at which time she began to fall to her food again with the rest of the family. This happened in the year 1671; and, to clear it from being thought a contrivance, there was no advantage made of the accident which might bring it under doubt or suspicion.—*Nat. Hist. Oxon. p. 196.*

Thuanus gives a relation of one of his countrymen, named Franciscus Vieta, a man of singular erudition,

and so devoted to contemplation, that he would often continue in his study three days and nights together without meat or drink, or sleep; and, when either forced or persuaded to quit his study, and otherwise divert himself, never complained of the want of food, or eat more after so long fasting than he was used to do at other times when he kept to his constant meals.
—P. 95.

Senertus tells us of three persons that were the wonder of their times, who each of them fasted almost two years together, and yet, though lean were in good health: Of another that fasted three whole years, another four, and, by the same rule, might continue forty years.—Prax. Med. p. 212.

CHAP. II.

Of False Accusers; the mischiefs they often do; and their frequent Disappointments.

MANY men have been utterly ruined by depending wholly upon their own innocency without a prudent foresight, and timely endeavours to prevent the attacks of their enemies, who colour their malice, and elude the law, by suborned evidence or plausible pretences.

The Duke of Buckingham, who had observed that the channel in which the church preferment run under the ministry of Archbishop Abbot, had been subject to some corruptions, recommended the management of that affair to Dr Laud, at that time bishop of Bath and Wells, and of the Privy Council: A trust continued to him after the Duke's death, not more to the interest and honour of the church, than to his own prejudice; who, being too secure in a good conscience, thought the office of the greatest minister in court (for he was shortly after translated to the see of Canterbury) might be discharged without any submission to the arts and subtleties of it, which exposed him to such a torrent of adversity, by the malice of his and the church's

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church's enemies, as can scarce be paralleled in the world, to a prelate of his singular abilities and immense virtue.—Hist. Rebel. Epit. p. 31.

In the year of our Lord 1692, a gentleman, whose name was De Ferieres, dwelling at his house near Mante, a city or great town in the isle of France, in pure jest and merriment had caused a pig to be stolen from the curate of the parish, and invited him to the eating of it. The curate, not knowing who had robbed him, gave information of the fact to the judges, and made a heavy bustle about it, accusing all that he had the least suspicion of; upon which the gentleman, for fear the jest should go too far, confessed the theft, paid the curate for his pig, and all was well again. Some years after, one of this gentleman's sons being condemned by the judges of Mante for some other offence, and fined two thousand livres, the judges sent to distrain upon the father's land; but he not only opposed their officers, but took his son's part, and endeavoured to reverse the judgment; which so provoked the judges, that they set a foot again the petty larceny of the pig; and, prosecuting the *Sieur de Ferieres* as a thief, condemned him about the end of February last to be hanged, and gave out a warrant for execution accordingly; so that the gentleman was really hanged in the eighty-second year of his age, notwithstanding all his appeals, and, as it is said, contrary to the prohibitions obtained from the council, of which they took no notice, pretending the case was within the jurisdiction of the provost.—Mon. Merc. June 1696.

This affair being represented to the king, he sent for no less than twelve judges to Versailles, who upon examination were all carried prisoners to Paris, and the king referred the cause to the court of requests de l'Hôtel, to be there judged without appeal; and other complaints from the nobility and gentry about Mante, coming against the said judges, and their conduct appearing so criminal, that says my author, (who printed this said relation in May, while the judges were in custody) there is no question but they will be made examples.

Cambalus,

Cambalus, a servant to king Seleucus, and of a charming complexion, was commanded by his master, to take care of his Queen Stratonice, in her progress into Syria. Cambaulus being sensible of the Queen's lascivious temper, and his own danger, took such effectual order with himself, before he began his journey, as might quit him of all suspicion of infidelity to his master. The Queen was enamoured with him on the road, and solicited him to gratify her unchaste desires; but he denying her importunities, the Queen, when she came home, in revenge of the slight that was offered her, accused him to the King her husband, for attempting upon her honour, whereupon he was cast into prison, in order to be severely punished; but when the day of his trial came, to the amazement of all the spectators, he sufficiently vindicated his own innocence, and discovered the prosecutor's malice, by shewing he was no man.—Burt. Melanc. part. 3. p. 366.

Democritus, the philosopher, was always so intent upon his study, and improving himself in the knowledge of nature in her various operations, that he despised, and heartily laughed at all the pleasures that men took in the enjoyment of momentary things, and the toils and labours they underwent in acquiring them. The philosopher persevering in this ironical passion, the people of Abdera, among whom he lived, looked upon him as a madman, and having compassion on him for the innocence of his life, sent to Hippocrates to come and cure him; with whom Hippocrates discoursing, and seeing how he employed his time, told the Abderians, that notwithstanding his careless humour in respect of his clothes, abstemiousness in his diet, and other little neglects of himself, and the world, he was certainly one of the wisest and best men in it, and they were little less than mad, that thought Democritus had not the perfect use of all his senses, and also employed them in the most noble and beneficial studies.—Hippocra. Epist. ad Damaget. Burt. Mel. Epist. to the reader, p. 23.

Titus

Titus Celiuſ being found murdered in his bed, in a room where both his ſons alſo lodged, and no ſervants in the houſe, whether ſlaves or freedmen, being in the leaſt ſuſpected as guilty of his death; the preſumption ran high, that his two ſons had committed this abominable parricide; but being brought to their trials, and ſufficient proof made, that they were in a profound ſleep, and the chamber door open, when the murder was firſt diſcovered; the judges pronounced them not guilty; thinking it impoſſible that nature could connive at ſuch a horrid fact, or ſuffer two ſons to take a quiet repoſe, over the corps of a newly butchered father: which reaſon was allowed by the whole aſſembly, and their acquittal confirmed by the voice of the populace.—Zuin, Theat. vol. 3. l. 5. p. 766.

When Arianism prevailed againſt orthodox Chriſtianity, by the countenance given to that hereſy, by ſome of the eaſtern Emperors; St Athanaſius was accuſed at the council of Tyrus, among other heinous crimes, for murdering of Arſenius at a council held in Sardica; for which the Arians depoſed him at the above named council, where partiality bore the ſway, and clamour was allowed inſtead of proof and argument. From theſe unjuſt proceedings of his avowed enemies, Athanaſius appealed to the Emperor, by whom he was acquitted and reſtored: Arſenius's hand, whom they feigned Athanaſius had murdered, being found ſubſcribed to the inſtrument for his depoſition.—Sims. ch. hiſt. l. 4. cent. 4. p. 486.

M. Scaurus, by a well compoſed harangue, was impeached at the popular tribunal for endeavouring to betray the republic of Rome, to their known enemy Mithridates, King of Pontus, of whom he was ſaid to receive conſiderable ſums of money for that wicked purpoſe. Scaurus being ſummoned to defend himſelf againſt this accuſation, inſiſted only upon the incompetency of the accuſer, ſaying after this manner. It is very hard, fellow citizens of Rome, that I, who have had the honour to lead your army in many dangerous enterpriſes with ſucceſs, ſhould now be enjoined to account for my behaviour, before perſons to whom I
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am almost an utter stranger, very few or none of you having been with me in my military undertakings; and therefore I shall only propound one singular question to your consideration and justice. Varrius Sucionensis alledgeth, that Æmilius Scaurus is bribed by Mithridates's money, to betray the republic of Rome: Æmilius Scaurus affirms upon his honour, that the charge is false and scandalous; now it is in your breasts to determine, which of the two is most fit to be credited, my actions in your service, or his naked accusation without reason or proof? Upon which the people with great indignation, discharged the accuser from proceeding any further in the matter.—Valer. Max. l. 3. c. 7. p. 86.

When the Arians were in their height of power, pride, and malice, they suborned a common whore to accuse Eustachius the orthodox Bishop of Antioch of adultery, and to lay a bastard child to him; but she falling sick not long after, and conscience awakening her to a sense of her sin, and fear of punishment, she confessed she was bribed to it by the Arians, and that Eustachius, a merchant in the city was the true father of her child; saying further, that she could not depart the world till she had made this confession, and begged the bishop's pardon, which he freely gave her.—Niceph. l. 8. c. 46.

CHAP. III.

Advancement to Honour, obtained by various Accidents.

THOUGH a generous education, and a good judgement, attended with an advantageous admission into the first notices of a prince, are looked upon as fair steps to court preferment; yet a pat, witty repartee, a lucky hit, and an obliging accident, has raised more men to honour than any other, more elaborate and studied method, without a great stock of confidence and money; for since the way to the temple of honour

nour has not lain through that of virtue; a certain kind of airy court knowledge, that is always agreeable and entertaining, has found out a more easy way.

Guymond, a chaplain in ordinary to King Henry I. finding that, for the generality, the worst scholars had the best preferments in the church; when he was performing his duty in saying mass before the King, the epistle was taken out of St James, where in reading these words; 'It rained not upon the earth three months, and six days;' he read it after this hobbling affected manner; 'it rained not, not upon the earth, one, one, one years, and five one months.' The King took notice of his abusing the sacred text, and sharply reprimanded him for it. Guymond answered; that reading and speaking nonsense were become fashionable; and seeing those that did so, were sooner and better preferred than men of parts and learning, he imitated that prevailing method, to come in for his share among the blockheads, rather than starve among men of sense; at which the King smiled, as being pleased with his repartee, and soon after gave him the wardenship of St Frideswids in the university of Oxford, to thrive and grow rich among the learned.—Speed's Hist. page 448. Baker's Chro. p. 60.

Philip II. King of Spain, had such an extraordinary curious gusto, that nothing could please him, but what was the most excellent of its kind; of which there are many examples in history, among the rest what follows. A Portugal merchant shewing his Majesty a diamond of an extraordinary lustre, his courtiers expected, he would have commended its beauty; but, on the contrary, contemned and disdained it; not that that great Monarch affected to be thought wiser than other men; but that his mind was so elated and clear in the wonderful productions of nature, that he could not be imposed upon by mean and vulgar trifles. Well says the King to the merchant, 'at what price do you value this diamond, if I should have a fancy to purchase it?' 'This illustrious sprig of the sun,' replies the merchant, 'I value at seventy thousand ducats, and he that buys at that price will have no reason
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‘son to complain.’ ‘And what was you thinking on, said the King, when you put so great a price upon it?’ ‘I was thinking,’ said the merchant, ‘that Philip II. was yet alive.’ At which the King, being more charmed with the fineness of that expression, than the lustre of the diamond, ordered immediately the payment of the money, and dismissed him.—Baltaz. Grat. Cap. 5. de Her. l’Hom. de Cour. Man. 65. p. 82.

The Irish being oppressed and injured by the Earl of Kildare, exhibited several articles of high misdemeanour against him to King Henry VII. concluding their information with these words, ‘all Ireland cannot rule this Earl!’ why then said the King, ‘he is the fittest man to rule all Ireland,’ and accordingly made him lord deputy of that kingdom. A lucky accident for the Earl, when the King, to keep up his jest, gave him the best post in Ireland in good earnest.—Baker’s Chron. p. 60.

Captain Rawleigh, native of Budley in Devonshire, coming from Ireland to visit the English court, and essay the making his fortune, found the Queen taking a walk near the court, and finding a wet place in her way, which she was unwilling to pass through; Rawleigh immediately spread his new plush cloak over the plashy place, which the Queen trode softly on, and went over dry foot; but not without a particular observation of the person that paid her so much respect; for which she afterward bountifully rewarded him with considerable preferments, and the honour of knighthood. Sir Walter at the first dawnings of the Queen’s favour upon him, and in hopes of a further addition from her Majesty’s goodness, wrote in one of the glass windows of the court, in an apartment the Queen frequented, these words:

Fain would I climb, but that I fear to fall.

Which her Majesty observing, was pleased to underwrite,

If thy heart fail thee, do not climb at all.

Which so encouraged this brave, wise, and learned knight, that in a short time he had great preferments, and yet deserved more than he had.

Regillianus

Regillianus was general of the Roman army in Illyricum, under the reign of Galienus the Emperor, who having disgusted many of the principal military officers and soldiers, it put them upon laying designs to depose him from the Imperial dignity. Several of the chief of them supping together, and discoursing of the original of one another's names, among the rest one demanded from whence the name *Regillianus* was derived. A grammarian that was there by mere chance, told him that *Regillianus* was derived from *Regillius* of *Regulus*, and so of *Rex* a King. Then said the soldiers there present, 'Why should he not be a King?' And, immediately upon the discourse of this single word, started by mere chance, without any previous motive, they all the next morning repaired to the General's tent, saluted him by the name of *Emperor*, and made him Emperor, who behaved himself with abundance of courage and bravery against the Samaritans.—Lips. Monit. l. 2. c. 3. p. 167.

The Lord Cromwel was the son of a black-smith at Putney, in the county of Surry, who, for the early buddings of a pregnant wit, was taken into the service of Cardinal Wolsey, who employed him in his most important secret affairs, which always succeeded under his discreet management; insomuch, that, when his master fell, King Henry VIII. observing his great diligence, was attended with a vivacious wit, and other requisite accomplishments, took him into his service, who pleased him so well, and humoured his passions so exactly, that he became his special favourite, and the King, by degrees, raised him to the most eminent dignities and offices in the state. He was minister of the King's jewel-house, a privy counsellor, secretary of state, master of the rolls, lord keeper of the privy seal; made Lord Cromwel, and vicar general of the spiritualities; created Earl of Essex, and, in the conclusion, lord high chancellor of England.—Baker's Chron. p. 412.

Dr Abbot, merely upon the recommendation of the Earl of Dunbar to King James I. from being head of one of the poorest colleges in Oxford, was preferred

by that King to the bishopric of Coventry and Litchfield, and presently after to London, and that before he had been parson, vicar, or curate, in any parish church in England, or dean or prebend in any cathedral. He was scarce fixed in London before he was promoted to Canterbury, upon the never enough lamented death of Dr Bancroft, who, by his wise and prudent conduct, if he had lived a little longer, would, in a great measure, have subdued the unruly spirit of the nonconformists, and extinguished that fire in England that was kindled at Geneva; but Abbot having made a very slender progress in the study of Divinity, adhered solely to the doctrine of Calvin, and, for his sake, had a better opinion of the discipline than became him; and, by his unconcernedness in discountenancing abuses that were creeping in at the door of nonconformity, left his successor a very hard task to reform a church so long neglected, and which had been filled with so many weak and wilful churchmen.—L. Clarend. Hist. Rebel. Epit. p. 40.

The Earl of Holland, who was a younger son of a noble house, after some time spent in France and the wars of Holland, which profession he intended to follow, coming, after two or three campaigns, in the leisure of winter, to visit his friends in England and the court, in a short time grew very acceptable to the Duke of Buckingham, by whose means, and that of a lovely winning presence, he found an easy admission into the court and the King's favour. He took care to be the Duke's creature, and succeeded so well in it, that the King could not be more in haste to advance the Duke, than the Duke was to promote him. He first preferred him to a wife, by whom, among other things, he had the manor of Kensington, of which he was made baron. After that he was made gentleman of the bed-chamber of the Prince of Wales; next Earl of Holland, captain of the guard, a privy counsellor, ambassador into France. All this while the weather was fair; but, as soon as the storm arose, and the rebellion was beginning in England, to shew that there was no faith in the forehead, when the King was at York,

York, the Earl of Holland begged his Majesty to make him a baron, which would have been worth to him ten thousand pounds; but the King refusing to gratify him, he turned malecontent, fell into the interest of his Majesty's enemies, and was dismissed the court, and his employments there.—Hist. Rebel. Epit. p. 29. 55. 181. 342.

But it is not always wit, address, and good humour, that prevails for court preferment; for too often dignities, honours and offices, are sold for money; and hence it is, as Cardan observes, than an illiterate coxcomb shall have a place of a thousand pounds a year, when a man of true merit shall starve in petitioning for one of fifty. A man would think that some courts were hospitals appropriated to particular names and families; for none but of the same kindred or dependence can be found in them; especially where ambitious, covetous, and low born women claim a right, or usurp a privilege in disposing them. Hence it is, that so many courts in Christendom prefer insignificant, empty insufficients, before men of sense, because the former can put themselves forward, having guineas in their hands, though no brains in their heads; they can look as big as bull beef at a poor pretender, and make a bustle in the world by virtue of their own confidence, and a wink tipt from a lady of the same complexion in the presence-chamber. They can temporise and cringe like a spaniel to my Lord, collogue and flatter with my Lady, talk what they call fine things to her favourite woman, and court a bulk begotten footman for the honour of a bow, at the price of half a crown; and these methods, with the fool's pockets being well lined, can never fail of preferment, when a discreet, modest, and better deserving person shall be repulsed with a haughty frown, or a more disobliging treatment. It was so in the days of yore, and ever will be; for what Tyresias advised Ulysses, in the Poet, *Accipe qua ratione queas ditiescere*, &c. was never more in vogue, viz. lie, flatter, and dissemble; if not, as he concludes, *Ergo pauper eris*, begone like a poor despicable wretch as thou art, and art like to be, if thou

thou comest to court with merit, without money.—
Hor. l. 2. sat. 4.

CHAP. IV.

Of Adversity, how Improved or Dejected under it.

RICHES are the gift of Heaven, and often the rewards of virtuous actions, but not to be esteemed our only happiness in having, or misery in wanting them. Adversity, in the esteem of the world, is the greatest affliction; yet, if considered aright, and improved as it ought to be, is a great blessing in itself, an happy estate, and yield no such cause of discontent, or that men should think themselves hated of God, or forsaken of him; for men in the greatest prosperity are often like trees laden with fruit, that break with the weight of their boughs, and are ruined by their own greatness. Their wealth is their misery; and, though they do all that is possible to comply with the commands of their Princes, yet they often miscarry, and only fatten themselves to be devoured by their Sovereigns, as Seneca was by Nero, and Sejanus by Tiberius.

Telamon, son of Æacus, and King of Salamis, was a man of so firm and steady a temper, that it was impossible for any vicissitude of fortune to deject him, or any cross accident to shake the constancy of his mind into the least appearance of trouble or discontent. When notice was given him of the death of his only son, whom he loved with the tenderest endearments, he answered with an undisturbed countenance, and a composed mind, ‘I knew I begot a mortal child, and what by the inevitable laws of nature must happen once, can never come too early.’—Lon. Theat. p. 707.

L. Paulus Æmilius was blessed with four sons, two of which, viz. Scipio and Fabius, had the honour to be engrafted into other noble families by adoption. The other two being yet in their minority, he kept at home with

with him, that he might look after their education. The eldest, being about fourteen years of age, was snatched away by sudden death five days before the celebration of his triumph; and the youngest, twelve years of age, died three days after it. All the Roman people were so sensibly afflicted at the decay of this noble family, that their grief might be read in their dejected countenances; which Æmilius perceiving, and bearing the loss with a profound magnanimity of spirit, caused the citizens of Rome to be assembled, to administer consolation to them, without designing to receive any from them. The populace being met, he spake to them after this manner: ‘Fellow citizens, in the great happiness you now enjoy, knowing all terrene affairs are subject to vicissitudes, I was not without fears that Fortune, by her own fickleness and inconstancy, might convert her smiles into frowns, and meditate mischief to you; for which reason, I importuned the highest Jupiter, Juno, and Minerva, with continued prayers, that, if any evil was designed against the citizens of Rome, it might be diverted from them, and the whole be showered down upon my family; which being come to pass, I rejoice that the Gods have so far complied with my petitions, that you should rather lament my particular afflictions, than I should grieve at any general calamity fallen upon you.’—Zuin. Theat. vol. 3. l. 2, p. 663.

When the ancient Romans, by a continued series of war with that great general Hannibal, and their overthrow at Cannæ, found their military strength exhausted, and their republic on the brink of ruin, yet they suffered all those calamities with such a noble courage and greatness of spirit, that they forthwith sent fresh recruits to their forces in Spain, when Hannibal was almost ready to enter Rome, and put an end to a republic that, for a long tract of time, had been formidable to all the world; nay, the lands where Hannibal was encamped with his army without the walls, was at that time sold at as high a rate as if Hannibal had been a thousand leagues from the city.—Valer. Maxim. l. 3. c. 7. p. 87.

Hiero the Sicilian tyrant was as unpolished, rough, and cruel a spark, in the exercise of his ill acquired power, as if he designed to copy or exceed all the ill actions of his brother Gelo; but, falling into a chronic distemper, which gave him leisure to read and to have conversation with men of learning and probity, it so smoothed the rudeness of his former temper, and abated the heat of vicious habits, that he was bettered by his afflictions; and, when he had recovered his health, shook off his lewd associates, and contracted an intimacy in friendship and councils with those great examples of learning and virtue, Simonides, Pindar the Theban, and Bacchilides.—Ælian, var. Hist. l. 4. p. 46.

The Athenian orators, being exasperated against Philip King of Macedon, took an over great freedom in misrepresenting his actions, and loading his name with scurrilous and reproachful language; but King Philip was so far from resenting or revenging that indignity, that he said, ‘He was extremely obliged to them; for it put him upon an extraordinary care and circumspection, to demean himself with so much integrity and justice, that his unsullied actions might contradict their opprobrious words, and prove them liars.’—Plut. Moral. in l. de Apoth. Reg. &c. p. 408.

What an author long since said of the English nation in raillery is now grown into a common proverb, *Anglica gens, optime flens, pessima ridens*, that they are worst in prosperity, and the best of people in adversity.

Zeno, a philosopher of Citium, a town of Cyprus, turning merchant for his better support, was always unfortunate by losses at sea, insomuch that he was reduced to one small vessel; and having advice that it, with all its lading, was also cast away in the ocean, and nothing saved, he entertained the news with cheerfulness, saying, ‘O Fortune thou hast acted wisely, in forcing me to throw off the rich attire of a merchant, to put on the mean and despised habit of a scholar, and return me back to the school of philosophy, where there is nothing to lose, and the most satisfac-

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‘tory and durable things to be gained.’ After this Zeno so improved in learning, that King Antigonus II. had him in great esteem for his knowledge and integrity, and, when he died, extremely lamented the loss of him. He was father of the Stoics, and taught, ‘That men having two ears, and but one mouth, should hear much, and speak but little.’—Plut. lib. de tranquill. animi, p. 148. et Apothegm. Reg. p. 416.

Origen, being deservedly excommunicated by the Christians for offering incense to the heathen deities, being very poor, wandered to Jerusalem, where being requested to preach, he took the Bible into his hand, opened it; and the first text that presented itself to his view containing these words, ‘Unto the ungodly said God, why dost preach my laws?’ &c. he immediately closed the book, and tears so filled his eyes, and sorrow his soul, that he was able to proceed no further; but this bringing him to a sense of his sin, and unfeigned repentance for it, he was again reconciled to the church, and the exercise of his ministry.—Clark’s Mar. Eccl. Hist. p. 104.

Mr John Fox, in the reign of Henry VIII. travelling to seek a maintenance, came to London, and having there spent all he had without prospect of getting more, being almost famished, sat in St Paul’s Church, every one shunning rather than relieving so miserable an object of charity. At length a stranger came to him, and privately thrusting a good sum of money into his hand, bid him take comfort, ‘for God would provide better for him.’ A few days after, the Dutchess of Richmond made him her domestic, and tutor to the Earl of Surry’s children that were committed to her care. He afterward came to great preferment in the church, and was one of the most liberal handed men to the poor of any living in that age.—Idem ut sup.

Mr Thomas Willoughby falling from a plentiful estate into great necessity, a kinsman dying and leaving him a considerable fortune, having first bought an augmentation to the vicarage where he dwelt, he gave the other half of the whole estate to charitable uses; and his

his family now enjoy three times as much as he gave away.—Char. Donat. p. 89.

As the foregoing persons improved under afflictions, and became better men by their sufferings; so there are others that have been so much dejected in adversity, that they have been the scandal of humanity.

Lepidus, one of the triumvirate that parcelled out the Roman Empire among themselves, was so blown up with pride and haughtiness at his being at the head of twenty legions coming out of Africa, that meeting with Octavianus Cæsar in Sicily, under the misfortune of being routed by Sextus Pompeius, he would not admit him into his presence, but scornfully denied him audience, and caused his soldiers to throw darts at him, which Cæsar defending himself against, returned to his army, led them against the forces of Lepidus, who seeing which way the scale of victory was like to incline, and that his former ostentation and insolency was in danger of ruining him, he fell into an abject meanness of spirit, immediately threw off his general's robe, put on deep mourning, threw himself at Cæsar's feet, whom a little before he contemned and slighted, begged him to give him his life and indemnity, in whose power it now was to deprive him of it. Cæsar, to show that the bravest men were always inclined to mercy, granted him his life and estate, but sentenced him to endless banishment.—Oros. Hist. l. 6. c. 18. p. 267.

Perseus, the late Macedonian Monarch, was covetous to a great degree, and so excessive proud, high minded, and of such a lofty and haughty stomach, arising from the conceited strength of his own dominions, that he gave great disturbance to those parts of the world; and slighting the Roman power, provoked Gentius King of the Illyrians, for three hundred talents, to war against them, and, contrary to the law of nations, to kill a Roman ambassador, and when he had engaged that Prince, too, for to be able to return, refused to pay the money he had promised. Perseus, being at length engaged in the same war, was beaten and taken prisoner, and then discovered as poor, mean,
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and servile a spirit as if he had been of the basest extraction; for, approaching near Æmilius, the consul rose from his seat to meet him, and receive him like a Prince under the misfortunes of an unsuccessful war, and accosted him with demonstrations of sorrow; but Perseus was so unable to keep up a manly courage, that, in a base despair and fear, he cast himself at the consul's feet, embraced his knees, and prayed him with such an abject meanness to pity him, that he turned Æmilius's compassion into anger: He abhorred so poor a soul, and therefore with a wrinkled brow that shewed his displeasure, told him, 'Since he was
' dejected below a man, he was an unworthy enemy of
' the Romans, and one that, by discovering so base a
' cowardice, had thrown a reproach and dishonour on his late victory.'—Plut. in P. Æmyl. p. 269.

Tygranes, Sovereign of Armenia, in warring against the Romans, had an army of twenty thousand archers and stone-slingers, fifty-five thousand cavalry, an hundred and fifty thousand infantry, thirty-five thousand artificers and pioneers. This bulky force made him so intolerably proud, that, when he saw the Roman general Lucullus marching against him, he derided their small number, saying, 'If these men come as
' ambassadors, they signify something, but if as ene-
' mies, they will scarce serve us for a breakfast. I
' want,' saith he, 'to fight with the whole military
' powers of Rome, and to triumph in their defeat.' But, when his army was engaged, and he saw his cavalry unable to bear the shock, and his foot gave way, Tygranes was the first that left the field, and threw away his diadem, that it might not hinder his speedy flight; but being taken prisoner, he effeminately lamented his unhappy destiny, and that of his sons, now lying at the mercy of the conquering Romans; and when, after this, he was taken again and brought before Pompey, threw himself and crown at his feet, and resigned his kingdom to his disposal, which Pompey gave him again, but made him tributary to the Romans.—Plutarch in Lucullo, p. 509.

Cardinal

Cardinal Wolsey, that from no higher a parentage than a butcher's son of Ipswich, in Suffolk, rose to be a cardinal, and possessing the entire favour of the King, and the greatest offices of trust and profit in the kingdom, grew so unsufferably proud and lofty, that he was served by the sons of noblemen; in common discourse would say, *Ego et Rex meus, I and my King*; told Edward Duke of Buckingham, who spilt a little water on his shoes, that he would stick on his skirts, and not long after procured him to be beheaded; had the confidence to cite King Henry VIII. and Queen Catherine to appear before him and Campejus as their judges; carried the broad seal of England with him beyond sea; had a greater retinue than the King; tyrannized over the whole kingdom, and whose word was a law, that scarcely any man durst oppose, under the price of his ruin; yet, when he saw himself decline in the King's favour, was so poor spirited a wretch, that he could scarce say his soul was his own: He bowed and cringed to all men in favour, whom formerly he despised; seemed overjoyed when a mean courtier would vouchsafe to speak to him; and, when Mr Norris met him on the way at Putney with a comfortable message from the King, and a gold ring as a present from the same hand, he alighted from his mule, and received his message kneeling and bare-headed in the dirt, with the humblest expressions of his gratitude to God and the King for the joyful news; and, receiving the ring from Mr Norris, he said, 'If I was lord of the realm, one half of it was too inconsiderable a gratuity for your trouble and good news;' and therefore intreated him to accept a small chain of gold, with a cross of gold annexed to it, wherein was inclosed a piece of the wood of the holy cross, which he constantly wore about his neck next his skin, and valued it at above a thousand pounds Sterling.—Stow's A. P. 532.

George Duke of Buckingham, that great favourite of King James I. knowing that Attorney General Bacon was a man of extraordinary parts, and as things were then circumstantiated, fit to serve the King in
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quality of Lord Keeper of the Broad Seal, sent a gentleman to tell him that he had procured that favour for him; but withal to tell him also, that he knew he was naturally a knave, ungrateful, proud, and apt to return injuries to such as did him kindneſſes; but let him look to it; for, if he made him any ſuch requital, ‘he would ſink him as far below ſcorn and contempt, as he had preferred him above his expectation.’ Bacon heard the meſſage with patience, and promiſed to obey the commands of ſo good a patron with the greateſt ſubmiſſion and exactneſs. Bacon had no ſooner received the ſeals, and the King being gone into Scotland, but he fancies himſelf a monarch; ſleeps in the King’s lodgings; does the buſineſs of the court in the banqueting-houſe; uſurps the ſtate and attendance of the King. If any of the privy counſellors ſat with him for the diſpatch of public affairs, and drew near him, he would bid them ‘ſit further off, and know their diſtance:’ Upon which Secretary Winwood, taking himſelf to be affronted, went away, and would appear no more at the council board, but immediately wrote to the King, that he would pleaſe to make what haſte he could to England, for his Maſteſty’s ſeat was already uſurped by the Keeper. If he received a letter from the Duke of Buckingham that required a ſpeedy return, he would not open or answer it but at his own leiſure; but now hearing the King was coming towards London, and that his fine ſhow was over, he rerurned to himſelf again. The court being come to Windſor, he attended two days at the Duke of Buckingham’s chamber, without admittance into any other room than where the footmen and the dregs of that family attended. There he ſat upon an old wooden coffer, with the purſe and ſeal lying by him, two days ſucceſſively in that deſpicable poſture; and then having admittance, he fell down at the Duke’s feet, kiſſing them, and vowing never to riſe till his Grace had pardoned him; then they were reconciled again; but the Keeper became a ſlave to the Duke and all his relations.—Court of K. James.

CHAP. V.

Adulterers punished in various Manners.

KING Edwin, eldest son of King Edmund, and successor of King Edred, being but fourteen years of age, on the very day his coronation was solemnized, shamefully abused a lady of great fortune, and nearly related to him, in the sight of his lords as they were assembled at the council board; and that he might enjoy his incestuous pleasures with the greater freedom, caused the lady's husband to be murdered; to this he added many other infamous actions, which so alienated the affections of his subjects, that the Mercians and Northumbrians revolted from him, set the crown upon the head of his younger brother Edgar, and swore allegiance to him, with excessive grief whereof Edwin ended his life, having reigned but four years.—Speed. Hist. p. 385.

Eugenius III. King of Scotland, was so much addicted to lasciviousness himself, that he was willing to indulge the better sort of his subjects in the same libidinous pleasures; and therefore made a law, that the lord of the soil should have the first night's lodging with every new married woman, which beastly law continued in force till it was repealed by King Malcolm, in the year 1056. Granting liberty to the husband to buy off his cuckoldom upon payment of half a mark in silver, sixpence three farthings English, to the lord, which they call *marcbetas mulierum*, and is still disposed by landlords, in the charters they grant to their vassals.—Bish. Spotsw. Hist. Ch. Scot. l. 2. p. 29.

When the duke of Anjou came to assist the Dutch against the Spaniards, his army entering into Hainault, one Captain Pont was quartered in a rich farmer's house, named John Mills, of whom he asked his daughter Mary in marriage, but being denied, he drove the family out of the house, but kept the innocent virgin with him, and ravished her, and the beast having fatiated himself, caused three or four soldiers to deal as
rudely

rudely by her also ; which being over, he set her by him at the table, making game at her in nasty discourses. The injured woman, meditating a revenge, as the captain turned his head to speak to a corporal, she took up a knife and stabbed him to the heart, of which wound he dropped down dead immediately, and the soldiers bound her to a tree, and shot her to death, for which they were all hanged.—Symps. Ch. Hist. lib. i. cent. 16. p. 220.

Paulina, wife of Saturninus, was as famous for her extraordinary beauty and unspotted chastity of life, as her noble descent. Decius Mundus, a Roman knight, was so passionately in love with her, that he offered her two hundred thousand drachms to enjoy her but one night, and she slighting his gifts, and abhorring his proposals, he determined to furnish himself to death. Ide, his father's freed woman, coming to the knowledge of it, told him, that for fifty thousand drachms, she would procure him the enjoyment of the beautiful Paulina ; which sum being put into her hands, and she knowing Paulina was a great adorer of Isis, she gives twenty five thousand drachms to some of the priests, acquaints them with the passion of Decius, begs their assistance in gratifying him, and promised them to double the quantity of gold when they had accomplished it. The seniors of these covetous priests being so largely bribed, and in expectation of more gold, make a visit to Paulina, and tell her the God Anubis was smitten with her beauty, that he commanded her to come to him at such a time and place. She obtaining her husband's consent went to the temple at night, was locked in by the confederate priests, and in the dark was enjoyed by Decius Mundus thinking she had obliged a God, and extolled the favour she had received to her husband and acquaintance. Three days after Mundus meeting her, said, ' it was kindly done of you Paulina, to save me two hundred thousand drachms, and yet give me the pleasure of enjoying you under the borrowed name of Anubis,' and then abruptly left her. Paulina now apprehending how she had been abused and cheated, tore her hair, rent her

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clothes, told her husband what a villany had been acted, and, on her knees, begged that Mundus, and all his confederates, might have an exemplary punishment. Saturninus, her husband, relates the matter to Tiberius the Emperor, who finding it to be true, sentenced all the priests that were concerned, and Ide to be crucified, the temple to be demolished, and the statue of Isis to be thrown into the river Tiber: but Mundus he only condemned to banishment, as excusing his crime, in part, for the great passion and love he had for the lady.—Joseph. Antiq. Judaic. l. 18. c. 4. p. 467.

The Tarentines having taken and sacked Carbinas, they got together all the boys, virgins, and handsomest women into the temples, and in open day exposed them naked to all comers, to satisfy their more than brutish lusts in what manner they pleased, and in view of all that would be spectators of their bestialities. But God was so displeased with these abominable crimes, that he struck all the Tarentines dead with fire from heaven, that had been guilty of it, and their own relations and friends were so far from commiserating their condition, that they expressed their thankfulness, by sacrificing to Jupiter for such a great example of his justice.—Athenæus Deip. l. 12. c. 5. p. 522.

Mr Robert Foulkes of Stanton Lacy, clerk, lived long in adultery with a young woman in his house, who being delivered of a child, he murdered it, for which he was hanged at Tyburn, but died very penitently.

Sir Robert Carre, sometime favourite to King James I. who created him Viscount Rochester, and Earl of Somerset, living in open adultery with the young earl of Essex's lady; to prevent the scandal, and enjoy their pleasures with the greater freedom, procured the lady to be solemnly, though unjustly, divorced from her husband, and then at the expence of Sir Thomas Overbury's life, Somerset married her. The wedding was honoured with the presence of the King, Queen, and Nobility, with all imaginable pomp and gallantry. The city of London also made an entertainment for the bride and bridegroom, and happy were they who could shew

shew the greatest respect to their persons, and honour to their nuptials; but, before the conclusion of the year, Somerset and his lady were apprehended, convicted, and condemned to die, for procuring Sir Thomas Overbury to be poisoned in the Tower. All men expected, according to King James's asseveration, not to spare any one that was concerned in that murder, that they would have been both executed; but, on the contrary, they were pardoned and set at liberty, with the allowance of L. 4000 a-year out of the Earl's confiscated estate. They retired to a private life in the country; and now that love that made them break through all opposition, either on her side declining to some new object, as was commonly reported, or his inclining to reluctancy, their amours grew so weak and sickly, that at length it quite died away, and they lived afterwards in the same house as strangers to one another. The lady died before him an infamous death, of a disease in the offending parts, too nauseous for any modest pen to mention: And of the Earl I will say no more, but that he would have passed for a good man, if he had not doated on so ill a woman, whose lewdness, and her kindred, brought him to ruin.—Kingston's Hist. Eng. Vol. 2. p. 1614.

A noble Thuringian being surpris'd in committing adultery, the husband of the adulteress caused him to be bound hand and foot, and thrown into a prison, where he kept him without either meat or drink; but, to add to his torment, caused hot meat to be set before him twice a-day, to vex him with the smell of what he could not taste. Under this torment he continued eleven days, and then having gnawn the flesh from his shoulders he died.—Clark's Ex. taken from Luther.

Mary of Arragon, wife to the emperor Otho III. was attended by a young spark in women's clothes, who did her drudgery; but being discovered, he was burnt to death. Afterwards, in vain attempting to debauch le Conte de Mutina, she accused him of endeavouring to ravish her, for which he was most injuriously beheaded; but at length the Emperor making

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further

further discoveries of her unchastity, he caused her also to be burnt to death.—Hist. Germ. l. 4. p. 462.

CHAP. VI.

Of Affability and Humility in some great Men.

As the noblest actions in history have generally been performed by men of highest birth and quality, so the truly great men have been the most remarkable examples of courtesy and humility. Those are the surest friends that are made so by reiterated civilities, which certainly procure the good will of the public in return, whereas vulgar passions, and a tyrannical behaviour, are fit for nothing but to make men be despised of others, and uneasy to themselves.

When Alexander the Great was in Asia, a sudden and extraordinary tempest of cold, so surpris'd many about him, that they swooned away by the violence of it. Among the rest he found a Macedonian soldier almost starved to death, whom he commanded to be carried into his tent, and set by the fire in his own royal chair, which, with the addition of a cordial, immediately restored the dying soldier to life again; who then seeing in what posture he sat, started up in a fright, and with all the rhetoric he had, apologized to the King for his presumption; but Alexander, with an obliging aspect, put him out of fear, saying, thou can'st not be ignorant, my soldier, that you Macedonians enjoy a greater freedom under your King, than the servile Persians do under theirs. To any one of those subjects it had been present death to have sat in the King's chair, but to thee it has been a new life; so it was intended, and has succeeded, mayest thou long enjoy it.—Mr Harault disc. of Policy, l. 2. c. 5. p. 243.

Gualter Mapes, an antiquated English historian, reports, that King Edward I. and Leoline Prince of Wales, designing an interview in a village called Aust upon Severn, in the county of Gloucester; the Prince
being

being desired to come over, insisted upon some punctilio of honour, and refusing to come, the King would needs condescend to go over to him, and took boat accordingly; which Prince Leoline perceiving, rushed up to the shoulders in water, and would have carried the King ashore in his arms, saying, ‘Your Majesty’s great humility and wisdom has utterly subdued my impertinence and vanity,’ and thereupon were both made friends; and Leoline paid King Edward the homage due to the Crown of England.—Burt. Melanc. p. 2. § 3. p. 307.

Rudolphus Austriacus, Earl of Hapsburg, being a hunting on a rainy day, he saw a priest wet and dirty, carrying the sacrament on foot to a sick and languishing person, the Earl was chagrined at this undecent sight, and, dismounting from his horse in emotion of spirit, said, ‘What? Shall I ride on horseback at my ease, while he that has the honour to carry my Saviour trudges through dirt and mire, wet and weary on foot; it must not, shall not be;’ and thereupon enjoined the priest to mount his horse; and the priest, in obedience to the Earl’s command, obeyed. The Earl, to signify his reverence to the host, followed it bare headed, and on foot through the rain, to the sick man’s house, and in the same humble posture accompanied the priest back to his. The priest, amazed at the unusual humility of so great a person, gave him his blessing when he took his leave, and as in an extraordinary manner inspired by the celestial powers, foretold, ‘That the Imperial Crown should be enjoyed by him and his posterity, who now, in spite of Turk and French, have possessed it for many years, according to that prediction.’—Lips. Mont. l. c. 2. p. 17.

Ulpus Trajanus, the Emperor, took all occasions to manifest an extraordinary affability and humility in his words and actions, so that he never displeased any man with refusing his request; for he did it with such a courteous demeanour as gave the petitioner hopes to succeed in something else: And, when any of his soldiers were wounded in fight, would assist in their cure; and, when swathes or bandages were wanting to bind

up their wounds, would tear out his own linen to supply that defect. Some thought these practices were too great a condescension, and below the dignity of his state, and therefore took the liberty to censure them; but he put an end to those murmurs, by saying, ‘He would be such an Emperor to his subjects as might oblige them to obey out of love, and not out of fear; and, while he was Emperor, would act towards others as he desired an Emperor should have done to him if it had been his lot to have been a private person.’—Pezel. Millijic. tom. 2. p. 191.

Maud, daughter of Malcolm Canmore, King of Scots, and wife to King Henry I. of England, was so affably pious and humble, that she condescended to relieve the poor with her own hands, dress their sores, and wash their feet; and, being reprimanded for it by a courtier, as not agreeable to her royal dignity, she made him this answer, ‘That she followed the example of our blessed Saviour, and the precepts of the Gospel, and that the brightest jewel in the crown of Majesty was affability and courtesy.’—Weav. Fun. Mon. p. 454.

When Robert Duke of Normandy, being in the holy war, refused the sovereignty of Jerusalem, having a greater mind to the crown of England, the Princes proceeded to make another choice, and, knowing the remarkable piety and humanity of Godfrey of Bouillon, they elected him by an unanimous consent to be their King. He accepted the title, but refused the solemnity of his coronation, saying, ‘God forbid that I should wear a crown of gold, where the Saviour of all the world had been crowned with thorns.’—Full. hol. War. l. 2. c. 2. p. 44.

Dr Hall, some time Bishop of Norwich, was as humble, as learned, as courteous, as devout, and had all the qualifications of a good bishop in great perfection. He was accustomed to say, ‘That he would suffer a thousand wrongs rather than be guilty of doing one: He would rather suffer a hundred, than return one, and endure many, rather than complain of one, or endeavour to right himself by contending; for

‘for he had always observed, that to contend with
‘one’s superiors is foolish, with one’s equals is dubi-
‘ous, and with one’s inferiors mean-spirited and for-
‘did. Suits in law are unquestionably lawful, but he
‘had need be more than man that can manage them,
‘with justice and innocency.’

Dr Usher, though a man of great learning, yet was of remarkable humility, in condescending to the meanest capacities, and having a great respect for other men’s parts, but mean thoughts of his own. When the Provost’s place in the Dublin College, in Ireland, was offered him, being then thirty years of age, he refused it, as unqualified for so great a charge. When from Bishop of Meath he was translated to the Archiepiscopal see of Armagh, he was no way exalted in his mind, but was constantly familiar and friendly to all men, but especially to poor men of good learning and a holy life, whom he would seek out in all the dioceses of that kingdom, and prefer them.—See his Life.

Dr Jeremy Taylor, Bishop of Down and Connor in the same kingdom, had scarce an equal, no superior in the world, in respect of his learning, piety, and charity, and exemplary humanity. Poor scholars, and virtuous men of all degrees, were his familiar associates; with them, in his study, and in doing good to all men to his power, he spent his whole time, till death removed him to heaven.—See his Fun. Sermon.

Dr Gunning, that incomparably learned Bishop, first of Chichester, and then of Ely, among his other good works, employed his whole life in teaching and instructing others. He would always be asking questions, not with design to puzzle or shame the ignorant, but to inform their judgments, and that with all the mildness and familiar condescension imaginable, both in the University and when he was in the country.

Pope Julius III. gave a Cardinal’s hat to a servant that kept his monkey; and, being asked the reason of so strange a favour, answered, ‘That he saw as much
‘in his servant to make him a Cardinal, as the Con-
‘clave

‘clave saw in him to elect him Pope.’—Hist. Reform. l. 2. p. 121.

CHAP. VII.

Of Age, Great, Memorable, and Renewed.

THERE are so many ways and various methods to send us out of this transitory world, that it is a greater wonder we should live one single day, than that life, which is subject to so many casualties, should be prolonged to so great a length as we find it has been by the following memorials.

Upon the wall of the cathedral church of Peterborough, in Northamptonshire, it is recorded, that a sexton there, buried two Queens in that church, viz. Catherine Queen-Dowager to King Henry VIII. and Mary Queen of Scotland, and yet there were above fifty years elapsed betwixt the date of their several interments, the former dying January 8, 1536, and the other unhappily deprived of life February 8, 1587. It is further said of this long lived sexton, that he buried two generations, or the inhabitants of that city twice over. Those that are curious in assigning reasons for longevity, attribute this man’s long life to his frequent smelling the rich mould made of consumed human bodies, which they say is a great preserver of life.—Fuller’s Worthies, p. 293. Northamptonshire.

William Pawlet, Marquis of Winchester, and no less than twenty years together Lord Treasurer of England, was born in the year 1461, being the last year of Henry VI, and died in the tenth year of Queen Elizabeth, being the year 1568; the whole of his life was an hundred and six years, three quarters, and five days, during the several reigns of nine Kings and Queens of England. He had the satisfaction of seeing his children’s children multiplied to the number of one hundred and three.—Baker’s Chron. p. 502; Full. Worth. Hamph. p. 8.

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The Lord Verulam reports, that there was a Morris dance in Hertfordshire performed by eight men, whose years summed up together, the total amounted to eight hundred. What some of them wanted of the age of one hundred, the rest supplied by being above.—Verulam's Hist. Life and Death, p. 135.

Mr Carew, in his Survey of Cornwall*, relates that men in that country commonly arrive at fourscore years of age, in the perfect exercises of their limbs and senses. A man, named Polezew, attained, saith he, to an hundred and thirty years, and died but lately; a kinsman of his to an hundred and six; and, in the same precincts where he dwelt himself, he remembered four men died in the space of fourteen weeks, the number of whose years being put together made up three hundred and forty. The same Mr Carew made the following epitaph upon one Brawne a Cornish beggar, but an Irishman born:

*Here Brawne the quondam beggar lies,
Who counted by his tale
Sixscore cold winters and above,
Such virtue has good ale.
Ale was his meat, his drink, his cloth;
Ale did his death deprive:
And could he still have drunk his ale,
He had been still alive.*

James Sands of Horborn, in the county of Stafford, near a market town called Birmingham, lived an hundred and forty years, and his wife an hundred and twenty, in a perfect state of health till the day of their deaths. He determined five leaves, of one and twenty years each, that were all made after the date of his marriage.—Full. Worth. Staffordshire, p. 47.

Sir Walter Rawleigh avers, that he was well acquainted with the old Countess of Desmond of Inchequine, in the province of Munster, in Ireland, who lived Anno Domini 1589, and many years afterward, whose nuptials were solemnized in the reign of Edward IV. and kept her jointure, which was a good part of the estate, from all the Earls of Desmond above

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* Hackwel. Apol. l. 3. c. 1. p. 166.

a hundred years, the truth whereof all the nobility and gentry of Munster can testify. The Lord Bacon adds, that she was at least a hundred and forty years of age, and that, *ter per vices dentisse*, that, after casting her teeth, new ones came three several times.—Rawleigh's Hist. World, l. i. c. 5. p. 166.

Thomas Parre, eldest son of John Parre, was born at Alderbury, in the parish of Winnington, in the county of Salop, in the last year of King Edward IV. anno 1483. He married his first wife, Jane, at eighty years of age; and, in above thirty years she brought him but two children, the eldest of which lived not above three years. He married his second wife, Catherine Milton, when he was an hundred and twenty years of age, by whom he had one child, and lived till he was something above a hundred and fifty years old. Thomas Earl of Arundel caused him to be brought up to Westminster about two months before his death, where he spent most of his time in sleep, and is thus described by an ocular testimony:

From head to heel his body had all over

A quick set, thick set, nat'ral hairy cover.

Being taken out of his own native air, and his diet changed, which, though it might be better in its kind, proved worst to him, and the continual molestation of much company who came to satisfy their curiosities, was thought to hasten his death, which came to pass at Westminster November 15, 1634, in the ninth year of King Charles I. and was buried in the Abbey.

Henry Jenkins of the parish of Bolton, in Yorkshire, lived till he was an hundred, sixty, and nine years of age. He was sworn a witness in a cause to an hundred and twenty years, which the judge reproving him for, he said he was then butler to the Lord Conyers; and it was reported that his name was found in some old register of the Lord Conyers's menial servants. This relation was sent to the publisher of the Philosophical Transactions of the Royal Society, by Tancred Robinson, Fellow of the College of Physicians, and of the Royal Society, who adds farther, that Henry Jenkins

kins coming into his sister's kitchen to beg an alms, he asked him how old he was, who, after a little pausing, said, he was about an hundred and fixty two or three. The Doctor asked him what Kings he remembered? He said Henry VIII. What public thing he could longest remember? He said the fight at Flowden field. Whether the King was there? He said no, he was in France, and the Earl of Surry was general. How old he was then? He said, about twelve years old. The Doctor looked into an old chronicle that was in the house, and found that the battle of Flowden field was an hundred and fifty-two years before, that the Earl he named was general, and that Henry VIII. was then at Tournay. Jenkins was a poor man, and could neither write nor read. There were also four or five in the same parish reputed to be an hundred years old a piece, or within two or three of it, who all said he was an elderly man ever since they knew him; for he was born in another parish, and before any registers were in churches, as it is said. This Henry Jenkins died December 8, 1670, at Ellerton upon Swale, and, by computation of the things mentioned, was one hundred, fixty, and nine years of age; outlived old Parr sixteen years, and was the oldest man born upon the ruins of this postdiluvian world.—*Transf. Royal Soc. anno 1696, No. 221. p. 265.*

Hippocrates Cous, that celebrated phyfician, lived an hundred and four years, and Galen no less famous in his generation for his knowledge in phyfic, lived one hundred and forty years; but Paracelsus, who boasted he could make other men immortal, died himself at forty.

Johannes de Temporibus, who had that appellation given him for the several ages of the world that he lived in, was armour-bearer to Charlemaine, who made him a knight. He had so great a command over himself, that all kind of excesses were strangers to him. He was born in Germany, where he lived, and sometimes in France, till the ninth year of the Emperor Conradius, and died at the age of three hundred, threescore,

threescore, and one year, anno 1128; but Fulgofus makes it a later date by eighteen years, though all agree he was one of the miracles of nature, and a great example of temperance and contentedness.—Vincent le Blanc's Trav. tom. 1. p. 80; Fulgof. l. 8. c. 14. p. 1098.

The learned Sir Walter Rawleigh, in his description of Guiana, a large county in South America, affirms that King Aromaia, though he was a hundred and ten years old, came often on foot in the morning from his own house to make him a visit, which was fourteen miles from the place where Sir Walter was, and always returned on foot the same day.—Hackwel. Apol. l. 3. p. 166.

Patrick Makel Wian, born in Whithorn in Galloway, in Scotland, in the year 1546, was educated in the University of Edinburgh, there commencing Master of Arts, he travelled into England, where he sometimes taught school; and, in the first year of King James I. was inducted into the church of Lesbury, near Alnwick, in Northumberland, where he lived till the year 1600, and, about that time, found a great decay of his sight, with the assault of other indispositions and infirmities attending old age; but, in the year 1656, he found his strength increase again. Three years before he had three new teeth, but was very sick when he bred them: His sight so much decayed many years ago, that he could not read the largest print without spectacles; was about the hundred and tenth year of his age so clear, that there was no print or writing so small he could not read without them. Hair then adorned his former bald skull, with other symptoms that declared his age was renewing, and the better use of all his senses and faculties recovered to a miracle.—Fuller's Worth. p. 308.

CHAP.

CHAP. VII.

Of Anger, and the various Effects of it.

ANGER being always stiled a short madness, no less dangerous than deforming to the persons where it reigns: Men should allow themselves leisure to consider the consequences of it, before they suffer themselves to be precipitated into passion. One saying to Diogenes, after a rude fellow had spit in his face, sure this base affront will make you angry; 'No,' said the philosopher, 'but I am thinking whether I ought to be 'so or not.' If excess of anger be a man's blind side, he should study to conceal it, lest he give his enemy an advantage to wound him in a sensible part. When men are moved to it, they ought to found a retreat to their exasperated spirits, lest, being too much heated, violence should usurp the seat of prudence, and a minute's fury draw after it a subject of long repentance.

Charles VI. King of France, was so prejudiced in his mind against the Duke of Britain, and intent upon a dire revenge, that he would not give audience to the Duke's ambassadors that came to prove his innocency by undeniable testimonies; for the King's reason was so clouded by his passions, and his fury was so predominant, that in the calends of June 1392, contrary to the advice of his council, he commanded his army to march; and, about noon, when the sun was extremely hot and parching, he mounted his horse in a rage, and commanded all that loved him to follow. He had scarce rid a mile from the city, but, in a desperate frenzy, he drew his sword, killed some, and wounded more, till fainting with the trouble he gave himself, he fell from his horse, and was carried as dead into the city of the Caenomans. Time recovered him by slow degrees, but not without such frequent starts into a perfect frenzy, that the government of the kingdom was committed to the care and fidelity of his uncles. —Zuing, vol. i. p. 16.

Into what extremity of folly and wickedness have some men been hurried by their unbridled passions,

may be read in the example of Pope Julius III. He had commanded a peacock to be kept cold for his supper, which the servants having eaten, he fell into such a violent passion, that his cholar vented itself at his mouth in this blasphemous expression: 'I will have the peacock, *Al despetto d'Iddio*, in despite of God Almighty.' And, when his servants in waiting prayed him not to discover so much weakness for so inconsiderable a trifle, that he might have as often as he pleased, he run in a grosser piece of blasphemy, saying, 'Why shall not I, who am a potent Lord in Rome, be angry for a peacock, when God himself so resented the eating of one poor apple in Paradise, that he inflicted a punishment upon all mankind for Adam's doing it.'—Wieri Opera, p. 801. Ibid; Beard's Theat. l. 1. cap. 23. p. 144.

Clitus the Macedonian, and Alexander the Great's foster brother, who was always dear in his esteem, being educated and brought up together, and who had saved Alexander's life at the fight near the river Granicus, with the imminent danger of his own, for which he was made prefect of a province, and to whose bosom he committed all his secrets; yet, because he could not flatter and dissemble, but with the liberty of a Macedonian, and a true friend, sharply reprov'd the effeminacy and luxury of the Persians, Alexander, in a violent passion, and a drunken fit, killed him with his own hands, but afterwards was so grieved for the loss of his friend, that he neither eat nor drank for three days together, purposing, by famishing himself, to follow him and commute for the murder which an ungovernable fury had made him guilty of; but, being dissuaded from adding one sin to another, he changed his mind, and buried Clitus with great solemnity.

King Charles I. had a great mind to make a park for red as well as fallow deer, between Hampton Court and Richmond, where he had large wastes of his own, the generality of the country having a right of common, were very much discontented at the project; which Dr Laud, Lord Archbishop of Canterbury, having notice of, oppos'd it, and so did the Lord Cottington,

tington, till he saw the King was angry with him, and then he acquiesced. The thing making a great noise, the Archbishop went and spoke to the King about it, who gave him such an answer, that he thought his Majesty rather not sufficiently informed of the inconvenience of the thing, than positively resolved to persist in it. His Grace one day taking the Lord Cottington aside, told him, with his usual heat, 'He would do well to advise the King against a resolution in which his honour and justice was like to suffer.' Cottington replied very gravely, 'He thought the King was very much in the right, and approved his resolution, for the place was convenient for his winter exercise, and nobody ought to dissuade him from it.' The Archbishop upon this flew into a great passion, and told him, 'Such men as he would ruin the King in the affections of his people.' Cottington, glad to see him so soon hot, resolved to inflame him more, and replied, 'That he did not know but that they who hindered the King from pursuing his resolutions might be guilty of high treason, since it must proceed from a disaffection to his person.' The other asked him in great anger, 'Who taught him that doctrine?' He said, with the same calmness, 'They who do not wish the King's health, did not love him; and, since his health was preserved by his recreations, they who went about to hinder him were, for ought he knew, guilty of the highest crimes.' Upon this the Archbishop left him; and, at his next opportunity, told the King, that he did not approve Cottington's doctrine, and prayed the King, 'That his counsel might not prevail with him.'

The King said no more, 'But, my Lord, you are deceived; Cottington is too hard for you; he has not only dissuaded me from this business, but obstructed the work, by not doing his duty according to my commands: You see how unreasonably you are transported by your passions, and give men advantage to abuse your understanding, and the integrity of your councils.'—*Abstr. of Clarend. Hist. Civ. Wars, p. 46.*

Herod the Tetrarch of Judea had so little command over his passion, that upon every inconsiderable cross, his anger transported him into absolute madness. In such a desperate fit he killed Josippus. Sometimes he would leap out of his bed stark mad, when no cause could be assigned for it, and play such bedlam pranks, that the whole court could not rule him: Sometimes he would be sorry, and repent of the folly and injuries he had done when anger clouded his understanding, and soon after commit the same outrages, that none about him were sure of their lives a moment; and no wonder, for unrestrained anger quickly breaks out into madness. *Furor fit laesa saepius patientia*, the meekest spirit, if it be often provoked, will be incensed into a frenzy; for there is no difference betwixt a madman and an angry man while the fit continues, because both are void of reason, inexorable, and blind for that season, and often kills the nurse that fosters it: But this is not all; for it too often ruins and subverts whole families, towns, cities, and kingdoms. It is a vice that few men are able to conceal, for if it does not betray itself by external signs, such as a sudden paleness of the countenance, and trembling of the joints; it is more impetuous within, secretly gnaws the very heart, and produceth dangerous effects, in branding them with the name of proud, cowardly, and feeble souls. For so much the greater do injuries appear, by how much the better opinion pride makes men have of themselves; yea, and by how much greater value is put upon the things which the injuries take away; and these things are so much the more valued, by how much the more weak and abject the soul is, because they depend upon others; but the generous put little value upon any thing that is not dependent upon themselves.—Egisip. de excid. urbis Hieros. l. i. c. 37.

CHAP.

C H A P. IX.

Of Apparel, and Frugality and Prodigality in the use of it.

GAUDY clothes are the most insignificant things in the world, to recommend the wearers to people of good sense; who can see a coward though covered with an embroidered coat, and an empty scull under a monstrous large and full peruke. A plain clean and decent habit, proportioned to one's quality and business, is all a wise man aims at in his dress, and is an argument that he has bestowed more cost and time in furnishing his inside, than his outside: Whilst others for want of capacities, like Popish relics, are wrapt up in silver.

Louis XI. King of France, was a liberal handed prince on every good occasion, and yet, so great a husband, that in his chamber of accompts for the year 1461, among other arguments of his frugality there was found, 'item for fustian to new sleeve his Majesty's old doublet, two shillings; and three halfpence 'for liquor to grease his boots.'—Cl. Mir. c. 57. p. 232.

The Emperor Rudolphus could scarce be distinguished in his apparel from the meanest sort of his landed subjects; insomuch, that when Ottocarus, King of Bohemia, with a splendid retinue came to do him homage upon his knees, and his courtiers, of the best quality, advised him to appear in his rich imperial robes, he said, 'No, the King of Bohemia has often made himself 'merry with my plain grey coat, and now my grey 'coat shall laugh at him in all his finery.'—Lips. Monita. l. 2. c. 15. p. 104.

Abbas, Sophy of Persia, though he was in greater veneration at home, and dread abroad, than any of the Emperors his predecessors, was found in a plain red callico coat, quilted with cotton, a white turban, and girt about his middle, with a leathern thong instead of a sash or girdle. Intimating, that his glory and majesty consisted in his great abilities for war, in the prudent administration of his government, and not in vain show or insignificant pomp and grandeur.

Marcus Cato, senior, sometime praetor and consul of Rome, is said never to have wore a coat that stood him in more than a hundred pence, and when he had a mind to treat himself at a sumptuous rate, he would fetch a supper from market, at the price of thirty half-pence. He said, 'all superfluous things are sold too dear, let the price be what it will; and for his part he valued nothing worth a farthing that he wanted not.'—Plut. in Caton. Major. p. 338.

Plato being desirous to wean Timotheus the son of Conon from expensive and unnecessary treatings, to which he was overmuch addicted, invited him to a truly philosophical supper, where was no want, nor any exceedings, but all adapted to health and frugality. The next day Timotheus finding the difference between eating and drinking only to suffice nature, and such meals as promoted debauchery and surfeiting, told his friends: 'That they who eat with Plato over night, found great satisfaction in the morning, by being no way indisposed in their health, or rendered unfit for study or other affairs.'—Plut. Mor. in Symposiac. l. 6. p. 229.

Nugas, a King of Scythia, having received several splendid royal ornamental robes, as a present from Paleologus Emperor of Greece, he demanded of those that brought them, 'nunquam calamitates, morbos, mortemque depellere possent, if they had virtue to prevent or banish calamities, diseases, and death;' for if they had not power enough to perform such needful things, they would not be much esteemed by him, who valued nothing that served only to increase pride and vanity.—Plut. Mor. in Symposiac, &c.

Zaleucus, the famous lawgiver of Locris, published a law never to be repealed, that none of the female sex should be attended in the streets with more than one servant, but when she was drunk, and wanted supporters to keep her from falling; nor walk abroad in the city by night, but when she was going (if a wife) to cuckold her husband, or (if single) to commit fornication; nor wear cloth of gold or silver, or hang pearls or diamonds at their ears, but when they re-
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solved to set up for coquets and common prostitutes; nor that men should wear embroidered clothes, tiffue or rings on their fingers, but when they went a thieving, cheating or whoring.—Ibid.

The old Earl of Derby, who lived in the reigns of James and Charles I. wore such plain apparel, that he could not be distinguished by his garb, from the better sort of yeomen; and would say, that gaudy clothes were only fit for fools and wanton women; for wise men and modest women despised them, and took more care to adorn and furnish the inside, than the outside: Coming to court in a plain riding coat, he was denied entrance into the privy chamber by a finical Scot, saying, ‘Gaffer this is no place for you, the King has no occasion for a plowman, none come here but men of quality, and gentlemen in rich habits;’ to which the Earl answered, ‘he had such clothes on as he used to wear always, and if the Scots would do so too, they would make but a mean figure in the English court, in their Scotch plaids, and blue bonnets.’ The King hearing a dispute at the chamber door, went to know what occasioned it, to whom the Earl said, ‘Nothing, my Liege, but your countrymen having left their manners and their rags behind them in Scotland, neither know themselves, nor their betters.’ The King being angry at the affront offered to so great a man, said, ‘my good Lord Derby, I am sorry for the abuse given you by my servant, and to make your Lordship satisfaction, I will command him to be hanged up by the craig, if your Lordship desires it.’ The Earl replied, ‘that is too light a punishment to repair my honour, and I expect his punishment should be more exemplary;’ ‘name it, my Lord,’ said the King, ‘and it shall be done;’ ‘why then,’ said the Earl, ‘I desire your Majesty would send him home again.’—Full. Engl. Worth. p. 206.

But there were others of a quite contrary disposition, whose excessive luxury and pride deserves as much contempt, as the frugality of the foregoing examples merited commendations. Lollia Paulina, a Roman lady, whose father had ravaged all the provinces

vinces of Rome, to make his daughter rich, and excessive proud; she being invited to a feast, wore about her in gold chains, pearls, carcanets, and diamonds, to the value of a million of gold.—Plin. l. 9. c. 35. p. 226.

Charles Duke of Burgundy, had one garment which cost him two hundred thousand ducats. And Sir John Arundel, in the third year of King Richard II. crossing the sea between England and Brittany was drowned, and with him fifty-two new suits of clothes, made of cloth of gold and tissue.—Lonic Thea. p. 649; Bak. Chron. p. 198.

Sir Walter Raleigh, a favourite of Queen Elizabeth, besides his rich clothes, wore on a collar day at court, as many pearls and precious stones on his shoes, as were valued at six thousand six hundred crowns.

The Emperor Heliogabalus surpassed all other extravagants in this kind of luxury. His upper garments were constantly made of the finest gold or purple, and sometimes almost loaded with diamonds. His shoes were covered with jewels and precious stones; and he never wore one suit of apparel a second time. He usually sat encompassed with the choicest flowers and odoriferous plants, and what other perfumes art could add to nature. He voided his excrements in vessels made of gold, and his urine in mirrhine pots, or such as were made of onyx. The ponds where he bathed, were prepared with the richest ointments, and coloured with saffron. His moveables were gold or silver. His bedsteads, tables, and chests were massy silver, so were his caldrons and utensils of the kitchen: and those goods that were in his own view, were engraved with the most lascivious representations that the most debauched fancy could invent. But I shall break off from this head, lest I should seem to satirize upon the age we live in, who in apparel and equipage vie with all former examples.—Paræi Hist. prof. Medul. tom. 3. p. 398.

CHAP.

CHAP. X.

Of Art, and what Stupendous things have been produced by it.

THE greatest enemies to art are the herd of ignorant persons, who, for want of learning and modesty, have censured and condemned the productions of ingenious men, as accomplished by a combination with infernal spirits. All things that their shallow capacities could not comprehend, or their supine negligence permit them to essay, they reprobated under the infamous character of necromancy. Hence the most celebrated mathematicians and mechanicians, who made art tread so near upon the heels of nature, by admirable performances in lawful arts, were so discouraged and reviled, that many of them were forced to desist, and the learned world were deprived of the use and benefit of their future studies: However, in latter times the mist of ignorance and prejudice began to scatter, and art has been improved to a high degree in the following examples.

The silver sphere, a most noble and ingenious performance, which was presented by his imperial Majesty Ferdinand, to Sultan Solymán the magnificent, is mentioned by Paulus Jovius and Sabellicus, as shewing, and keeping time with the emotions of the celestial bodies, in their various configurations. It was carried to Constantinople in several parts by twelve men, and there put together by the artist that made it. in the Grand Signior's presence, who also shewed him the mysterious use of it.—Knowles Turk. Hist. p. 713.

In the year 1578, and the 20th of Queen Elizabeth, Mark Scaliot, a blacksmith, made a lock consisting of eleven pieces of iron, steel, and brass, with a hollow key to it, that altogether weighed but one grain of gold. He likewise made a gold chain, composed of forty-three links, which he fastened to the lock and key, and having put it about the neck of a flea, that
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little creature drew them all with ease; which being done in her Majesty's presence, he put the lock and key, flea and chain, into a pair of scales, and they altogether weighed but a grain and a half.—Fayth. Ann. p. 128.

Myrmecides a carver in Little, was so excellent in his own art, that he made an ivory chariot with four wheels, and as many harneſſed horſes, in ſo ſmall a compaſs that a little fly might hide them all under her wings. The ſame mechanist, alſo, made a ſhip with all her decks, maſts, yards, rigging, and ſails, which took up ſo little room, that a bee might have covered it with her wings.—Ælian. var. Hiſt. l. 1. c. 17. p. 13.

Praxiteler, a famous carver in imagery, born in Magna Graecia, in the utmoſt confines of Italy, and from thence brought to Rome, employed his art to the admiration of all men. He made a ſtatue of Venus for the Gnidians, ſo exquisitely, that a young man fell in love with it, and in his amorous paſſion, loſt firſt his wits, and then his life. This curious piece was ſo highly valued by King Nicodes, that the Gnidians being indebted to him in a vaſt ſum of money, he freely offered to accept that ſtatue in full payment of his debts; but they were too fond of their goddeſs, to part with her ladyſhip at any rate.—Plin. l. 7. c. 38. p. 173.

Cornelius van Drebbel, that excellent artiſicer, made an inſtrument like an organ, that being ſet in the open air, under a warm ſun, would make fine muſic of itſelf, without the keys being touched by an organiſt; but would make no ſymphony in the ſhade; for which reaſon, the curious concluded, that it was incloſed air, rarified by the ſtriſtures of the radiant ſun, that cauſed the harmony.—Ibid.

A famous mathematician, named Janellus Turrianus, commonly pleaſed the Emperor Charles V. with ſome curious reſults of his ſtudy. He would make wooden ſparrows fly up and down in the Emperor's dining room, and return again to him that ſent them. Sometimes he would cauſe little ſoldiers armed *cap a*
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pee to muster on the Emperor's table, and with great dexterity perform their military exercises: Which being a strange and uncommon fight, the warden of the convent of St Jerome, being unskilled in those mysterious arts, suspected it to be downright witchcraft, done by a league with the devil.—Hist. of Man. Arts, c. 2. p. 22.

A Roman artificer had the knack of making glass utensils so strong, yet pliable, that they could not be broken. A vial so contrived he made a present of to the Emperor Tiberius, who accepted it, with commendations of his art. The mechanist, to raise the admiration of the spectators, and ingratiate himself further into the favour of the Emperor, took the vial again out of Cæsar's hand, and threw it with all his force against the floor without any prejudice, save only that it was a little shrivelled, which, with an instrument he had about him, he immediately put again into its original form, by hammering it as they do brass or other metal. All this being done without any collusion, he flattered himself that it would raise him into an intimate familiarity with Tiberius, and make him a great man; but those teeming ambitious hopes were soon frustrated; for the Emperor, inquiring whether there were any other proficient in that art, and he answering, 'There were none but himself' 'had attained to perfection in it,' Tiberius commanded his officers to cut off his head, saying, 'If this art' 'should be more known and practised, gold and silver would be as cheap as the dirt and the soil of the' 'streets.' However, this piece of cruelty was to little purpose; for * Mr Knowles acquaints us, that, in the year 1610, which was a long time after, among other rarities presented to the King of Spain by the Sophy of Persia, there were six vessels of malleable glass that could not be broken; which shows that the art continued, and is now every day's practice.—Suet. in Tiberio, p. 56.

At Segovia in Spain, is a mint so ingeniously contrived, that one part of it dilates an ingot of gold into

* *Turk. Hist.* p. 1273.

to proper dimensions for coinage; another part delivers the plate so formed into another that stamps it; from that part of the engine it is delivered to another that cuts it, according to the standard; and, last of all, it falls into a repository in another room, where the officer appointed for that purpose finds money ready coined, without any other help than that of the engine.—Sir Ken. Digby bod. c. 23. p. 207.

Ofwaldus Norhingerus, an incomparable artificer, turned 1600 platters out of ivory, in their proper figure, and yet were so thin and small, that the whole number, all at the same time, were inclosed in a cup turned out of a common peer-corn.—Petr. Serv. disert. p. 66.

George Whitehead, an Englishman, made a ship, with all things belonging to it, to move as if it sailed upon a table, with all hands aloft bogging at the oars, a woman making good music on the lute, and a little puppy crying in the mid-ship; which variety, says Schottus in his Itinerary, was very pleasant and diverting.—Hist. Man. Arts, c. 12. p. 148.

At Heidelberg in Germany, upon the Town-house was a clock with divers motions; and, when the clock struck, the figure of an old man pulled off his hat, a cock crowed and clapped his wings, soldiers fought with one another, &c. but this curious piece of workmanship, with the castle and town, were burnt by the French, (who committed at the same time the most inhuman barbarities upon the people,) when they took those garrisons, June 2, 1693 —Brown's Trav. p. 40.

At Strasburg, in Germany, is a clock, invented and made by Conradus Dasipodius, anno 1571, before which, on the ground, stands a celestial globe, demonstrating the diary and annual motions of the heavens, stars, and planets, with great exactness. In the clock, the eclipses of the sun and moon are showed on two tables. On a third table, which is subdivided into three parts, is seen on the first table the statues of Apollo and Diana, and the annual revolution of the heavens. The second shows the year of the world, the year of our Lord, the hour and minutes of the day, the

the great festivals, and the Dominical letter. The third makes a plan of Germany, and more particularly of the city of Strasburg. In the middle frame of the clock is an Astrolabe, representing the twelve signs of the Zodiac, and the planets posited in those houses, as they appear every day. There is likewise a terrestrial globe, where the quarters, the half hour, and the sixty minutes, are delineated. There are also the statues of the spring, summer, and winter. In the higher frame of the clock are the statues of four very old men, which strike the quarters of the hour; when also appears a statue of Death attempting to strike each quarter, but is forced back by a statue of Christ, with a spear in his right hand, for three quarters; but, at the end of each hour, the statue of Christ disappears, and that of Death strikes the hour with a dead man's bone in his hand, and then the chimes play. On the top of the clock is a cock, which every twelve hours claps his wings, and crows audibly.—Morrison's Itinerary, part 1. c. 3. p. 31.

At Tivoli, an ancient city in Compagna di Roma, on the river Teverone, eighteen miles from Rome, in the gardens of Hippolitus d'Este, Cardinal of Ferrara, there is a lively figure of several sorts of birds perching on the tops of trees, which, by a water-organ conveying water through the body and branches of the trees, makes the birds for sometimes chant melodiously; but, as soon as an owl appears out of a bush, by the same hydraulic art, the birds are, all of a sudden, hushed and silent. Claudius Gallus, as Posseline reports, was the author of this curiosity.—Hist. Man. Arts, c. 3. p. 37.

Proclus, whose fame in mathematical performances equalled that of Archimedes, made burning glasses in the reign of Anastasius Dicorus, of such wonderful efficacy, that, at a great distance, he burnt and destroyed the Mysian and Thracian fleet of ships that had blocked up Byzantium, now Constantinople.—Zonar. Ann. tom. 3. p. 126.

Such excellent discoveries in nature, as well as incomparable medicines in physic and chirurgery, have

been found out by chemistry in our own age, that has delivered that sublime art from the bombastic expressions, ridiculous pretences, melancholy dreams, wretched enthusiasms, palpable falsties, and even impossibilities of pretenders to it in former ages, and reduced it to certainty in its operations, and extraordinary benefit in the use of its productions, more than the world could some time be persuaded to.—Plot's Nat. Hist. Oxf. c. 9. par. 30.

Sir Christopher Wren found out the way of making diaries of wind and weather, and the different representations of the air in respect to heat, cold, drought, and moisture, in every day in the year, and this in order to the history of seasons, with observations which are the most healthful or contagious to man or beast. To this end he also contrived a thermometer to be its own register. He has also made instruments to show the mechanical reason of sailing to all winds, with several other curiosities as useful as admirable, when they fall into the hands that have sense enough to know the use of them.

That excellent philosopher, and every way great man, the Honourable Mr Boyle, invented a pneumatic engine, commonly called the *air-pump*, that accurately examines the elastical power, pressure, weight, expansion, and weakness of this element, and has found out so many curiosities relating to the height and gravity of the atmosphere; nature of a vacuum, flame, and excandescence of coals, match, firing of gun-powder; propagations of sounds; fluidity, light, freezing, respiration, and other considerable inventions and experiments in natural philosophy, that to account for them all, or commend them according to their merits, would be no less a task than to transcribe all the works of that learned author.—Transact. R. Societ. No. 104. p. 744; Transact. R. Societ. an. 1676-7, No. 132. p. 799.

The same ever honourable person was the inventor of the barometer, commonly called the *weather-glass*, which is now of general use to the world, which before being only filled with water, was a mere whim without use, but now being filled with quicksilver, the degrees

degrees exactly calculated, and made portable by an ingenious artist, will never fail to make a true discovery of the weather for many years together, as has been experimented by the learned Dr Wallis of Oxford.—*Transact. Royal Soc. an. 1677, p. 382.*

And, whilst I am mentioning the name of that learned person Dr Wallis, Doctor in Divinity, Geometry, Professor in Oxford, and Fellow of the Royal Society, let me not forget that he was the first in England that made art supply the defects of nature, in learning persons that were deaf and dumb to speak and write distinctly and intelligibly; as, for example, Mr Nathaniel Whaly, born in Northampton, of reputable parents, was taught by him in Oxford at twenty-six years of age, (who had been deaf and dumb above twenty years,) in the year 1662, and that in the space of one year. At the same time, the Doctor taught a son of the Lord Wharton's that was born deaf and dumb, and afterwards Mr Popham; but Dr Holder laying (though unjustly) some claim to the last performance, and the strangeness of the thing being the discourse of all England, Mr Whaly was had before the Royal Society, and there discoursed to their entire satisfaction. King Charles II. also hearing of it, desired to see Mr Whaly, who appearing before him, his Majesty asked him several questions, and was satisfied with his pertinent answers; among others, he asked Mr Whaly, who taught him to speak and write? to which he replied, Dr Wallis did. This worthy Doctor, in a treatise, entituled, *De Loquela*, has given us the method how to teach deaf and dumb folks to speak and write a language, and more particularly, in a letter to Mr Thomas Beverly, secretary to the Royal Society, dated September 30, 1698, and printed in the Philosophical Transactions for the month of October 1698, number 245. page 349. It is a great pity that letter is not printed in Latin for the benefit of foreigners, and better known among the English; for the method the Doctor prescribes is so plain, familiar, and demonstrative, that any person of common ingenuity might

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attain.

attain this art with ease and abundance of pleasure.—
 Transact. Royal Soc. an. 1678, No. 142. p. 1035.

The excellent mathematician Mr Newton, Fellow of the Royal Society, and Professor of the Mathematics in the University of Cambridge, has obliged the world with reflecting telescopes instead of refracting ones, by which it is found that telescopical tubes may be considerably shortened without prejudice to their magnifying effects. He compared it with a six foot telescope, and found it not only to magnify more, but also more distinctly; for he could read in one of the Philosophical Transactions, placed in the sun's light, at an hundred foot distance; and, at an hundred and twenty foot distance, he could discern some of the words.—Transact. Royal Soc. an. 1689, p. 3064.

Mr Thomas Luffkin of Colchester, in a letter to Dr Wallis of June 22, 1699, acquaints him that his brother had invented a portable air-pump, which applied to cupping-glasses, with two or three suctions: A person may exhaust the air from a large cupping-glass, and, by the expression of external air upon the circumjacent parts of the body, (and not by *fuga vacui*;) the flesh shall be admirably forced up into the glass; and, by continuing of the suction as need shall require, he may take away what quantity of blood he pleases. It is an invention of extraordinary use to mankind.—Philosoph. Transact. an. 1698, p. 288.

The art of making spectacles without glasses is an excellent and very useful invention, which is done by putting into the glass holes instead of glasses, two short tubes of between three or four inches long, made of Spanish leather or pasteboard, or some such like matter, and blackened on the inside, which are to be so placed that the usual rays received through them may meet in one point (or rather issue out from one point) of the object standing at such a due distance, as the person may clearly and distinctly see it. These spectacles will also better preserve the sight than glass ones, because they represent the object more naturally, and withal more clearly and distinctly to the eye than the other. The author of these collections recommends
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these spectacles upon his own experience.—Philosoph. Transact. an. 1683, p. 474.

Otacoustics are of a late invention, and do wonderfully help weak ears to hear at a reasonable distance, and would, if made use of, be a great assistance to the infirmities of old age; for, as telescopes help the eye to see objects at a very great distance, which otherwise would not be discernable; so these otacoustics will receive in sounds, made at a very great distance also, and with so much advantage that the ear shall be able to hear them, which otherwise would have been inaudible.

CHAP. XI.

Of Attempts, as Vain in the Enterprise, as Dear in the End.

EXPENSIVE and unsuccessful undertakings, especially when they are of no solid use, either to the public or private persons, are always a reproach to the proposers and enterprisers. It is better to sit still than rise up and fall. Ambition to do what other men cannot, like the first assaults of a disease, should be checked betimes: But some men, having begun to err, and thinking it dishonourable to retreat, continue their first follies, and make them still more apparent, by a vanity of being thought constant to their own resolutions.

In the desarts of Lybia, near the city of Memphis, upon a high level rock, in the isle and valleys of Delta in Egypt, are seen those prodigious monuments of profusion and folly, the pyramids, designed for the sepulchres of the Egyptian monarchs. There are three in number; the biggest of which, and one of the wonders of the world, being square at the bottom, covers eight acres of ground, every square being three hundred paces in length. The square at the top is composed only of three stones, but they are so large that three-score men may stand upon them without crouding one another.

another. From the bottom to the top are three hundred and fifty-five steps, every step three foot high, and of a proportionable breadth to the height. No stone in the whole structure could be drawn by any European carriage, and yet they were all digged out of the Trojan mountains in Arabia, which is at a vast distance from the isle of Delta; which does not a little increase the wonder how they were brought so far, and how they raised them so high, when they laid them in their places. It was no less than twenty years in building, by three hundred and sixty-six thousand workmen and labourers, who wrought without intermission; and whose expences only, in radishes, onions, and garlic, were computed at one thousand eight hundred talents. It has now stood about three thousand and three hundred years; and, though so very old, has no sign it is decaying, or that it will fall into ruin, before the universal conflagration. Herodotus says, 'That King Cleops was reduced to such extreme poverty by the charge in erecting it, that his necessities compelled him to expose his daughter to the brutality of any person, let the reward of her shame be ever so inconsiderable.'—Herodot. l. 2. p. 137. cum mult. al.

The ancient Kings of Egypt, to eternise their names, at an incredible expence of time and money, cut through all the main land between Arfinoe and Cairo, which is fourscore miles, so that vessels of considerable bulk might pass from the one place to the other; which great inlet Sesostris the potent King of Egypt, and, many years after him, Ptolomaeus Philadelphus, resolved to make wider and deeper in the channel, to let the Red Sea into the Mediterranean, that the Indian merchants might, with greater ease, and at less charge, convey their goods to Cairo and Alexandria; from which rash attempt Sesostris was cut off by death; and Ptolomaeus, being better advised, threw it off in time, being apprehensive that, bringing the South Sea into the Mediterranean, Greece, and other fertile countries in Asia, might be overflowed; and so, at a great expence, instead of being counted a benefactor to

to his country, his memory might be loaded with curses for projecting their ruin.—Knowle's Turk. Hist. p. 670.

The Lord Brereton was possessed of a salt pit in Cheshire that yielded a considerable profit; but, observing that it was narrow, and but of a small depth, order was given to widen the pit, and sink it deeper; which work was carried on at a great expence; but the surveyors being over covetous, they caused the pit to be sunk so deep that they let in fresh water, which could never be kept out since, and so lost the benefit of the brine pit for ever.—Useless Nov. p. 93.

The late Duke of Buckingham, being over-persuaded by a pack of knaves that called themselves chemical operators, that they had the secret of producing the philosopher's stone, but wanted money to carry on the process; his Grace, who was naturally inquisitive after curiosities of uncommon production, engaged to assist them with money to carry on the work, and performed his promise at a vast expence. A laboratory was built, utensils provided, and the family filled with the most famous artists in the transmutation of metals—adepts of a superior class, who would concern themselves only about the grand elixir, and a pack of shabby curs to attend the fires, and do other servile offices, and yet forsooth must also be called philosophers. This great charge continued upon the Duke for some years; for, whoever was unpaid, or whatever was neglected, money must be found to bear the charge of the laboratory, and pay the operators; till this chimera, with other extravagancies and mismanagements in the family, had caused the mortgaging and selling many fair manors, lordships, towns, and good farms. In all this time nothing was produced by these sons of art of any value; for, either the glass broke, or the man was drunk and let out the fire, or some other misfortune still attended the grand process, at the time assigned for a *Je ne scay quoi* to be produced that must turn all things into gold. The Duke encountering nothing but disappointments, and the operators finding themselves slighted, and money very difficult

difficult to be had, the project fell. I will not guess at the Duke's charge any farther than to tell you, that, besides the charge of the laboratory, and paying Italian, German, and French operators, and their philosophical attendants, one of the most inconsiderable operators, by name ——— Huniades, carried off from the Duke's service about this project above sixteen thousand pounds; which he improving by usury, extortion, dying a debtor to his back and belly, and lodging in a garret, enabled him, at his death, which happened four years since, to leave his sister, a poor woman that sold earthen ware in Shoreditch, about thirty thousand pounds Sterling.

Caius Caligula was of such an odd kind of humour, that he contemned all things that were common, though never so advantageous to the public; and his great delight was in doing or attempting things which were thought impossible to be accomplished; and therefore would erect stately palaces on piles where the sea was most tempestuous and deep. He hewed down rocks of the hardest stones: Plains he raised to a great height, by levelling the adjoining mountains, and digging down the tops of hills. He turned the course of rivers into new channels, of deeps made shallow places, and of shallow places rendered them unfathomable; and all this at vast expence, without any kind of profit, only to gratify an ambitious humour of contending with impossibilities, and doing what other men could not.—Surton. l. 4. c. 37. p. 187.

But, among all attempts in this kind, has been the endeavours of some men to make gold by art, in which they have spared no time, nor pains, nor cost, in exalting and perfecting other metals, and turning them into gold, which they call the grand operation, or search after the philosopher's stone. Some of them have thought to compass their end by mixing metals with such other matters as serve to purify them from their grosser parts, and work their preparations with great fires; others digest them in spirituous liquors, and so draw out their mercury, which they think to have the aptest disposition to make gold. Others again search
after

after the seed of gold in gold itself, and expect to find it there, as the seed of a vegetable in a vegetable, &c. then by heat to draw out the mercury of gold, which, if they could once obtain, sowing this mercury in the earth, they fancy it would bring forth gold as certainly as seed does a plant. I should never make an end of this subject if I should speak of the labours and pains, watchings, vexations, and frettings, and especially the costs these unfortunate men do plunge themselves into in following their several fancies; they are so extremely prepossessed with the conceit of becoming rich all of a sudden, that they are altogether incapable of any sober admonition, and shut their ears to any thing that can be said to disabuse them, and so run themselves into the lowest degree of poverty. Penotus will serve us for an instance of this nature, among thousands of others. He died at ninety-eight years of age in the Hospital of Sierdon in Switzerland, and was used to say before he died, having spent his whole life in vainly searching after the philosopher's stone, 'That, if he had a mortal enemy that he durst not encounter openly, he would advise him, above all things, to give himself up to the study and practice of alchemy.' This man did indeed, at last, perceive his error and folly, and acknowledged he had spent his time most unfortunately and idly; but there are few men of this kidney who prove so ingenuous as, by their confession, to retrieve others from sinking; for they think their honour is concerned in maintaining whatever error they have once openly defended, and are quite ashamed to have it believed that they had laboured so long in vain, and spent their substance in an enterprise that had no good probability of success.—Dr Harris's *Translat; Lemery's Course of Chemistry*, p. 49, 50, 51.

C H A P. XII.

Of Atheists, and Irreligious Persons, their Actions and Punishments.

THOUGH it is an ill man's interest there should be no God, because then there could be no punishment for sin, and though this interest passes into argument, yet it is never so conclusive as to pass into an entire satisfaction; for I cannot believe any person that has the use of his rational faculties, and gives himself the liberty of thinking, can deny the existence of a Deity, both as to creation and providence. Then, if every man believes there is a God, not to live in obedience to his precepts is to enhance one's guilt, and bring conscience as a witness to convict the offender of wilful transgressions. As for professed atheists, or such as have pretended to be so, and durst presume to affront their Deities, let others read the blackness of their sin in the exemplary punishment that attended it.

A young gentleman of the city of Florence, in Italy, being accounted brave and dextrous at single sword, was to duel another young man called Forchebene. They were accompanied into the field with several of their acquaintance, where a friend saluted the former with his good wishes, saying, 'I pray God give you victory over your antagonist.' The insolent spark answered, 'How can he fail to do otherwise?' Forchebene overhearing them, replied, 'These blasphemous words will render me the executioner of divine vengeance.' To it they went with equal fury, when the combat, for some time, was very doubtful; but at length Forchebene made such a home-thrust into his adversary's mouth, that he fixed his tongue to his neck, the sword appearing above six inches on the other side; of which wound he died immediately, and had his death in the part that offended.—Lord Renny's Civil Considerations, c. 59. p. 152.

Cambyfes King of Persia having subdued Egypt, and seeing the ox in the likeness of whom they worshipped

shipped their God Apis, to whom he was consecrated, he gave him a wound in the hip with his sword, of which the ox died. A wicked action! Not that I imagine that idol beast had a greater share of sanctity than the rest of the herd, and for that reason stigmatise the action as infamous, but because what he did to the horned idol, he did in contempt and perfect hatred to all religion, and agreed with the rest of his life, which was a continued violation of things sacred. But, in a short time after, the impostor Smerdis rebelled, and made himself master of the best part of Persia; and, as Cambyfes was getting on horseback to stop his career, his sword dropt out of his scabbard, the very same sword with which he killed the ox, and gave him a wound in his hip, in the same place he had pierced the ox, of which wound he shortly after died unregretted.—Herod. l. 3. p. 187; Fulg. Ex. l. 1. c. 2. p. 52.

Urracha, Queen of Arragon, making war with her son Alphonfus, wanted money, and knowing no other way to supply her emergent occasions, resolved to plunder the shrine of St Isidore at Laeons in Spain; and those she took with her, dreading to attempt robbing the saint, she made bold with the sacred place, and took away, with her own hands, many valuable things; but, as she was returning out of the church, dropped down dead: So unwarrantable and perilous it is to attempt committing what we ourselves believe is sacrilege, though in truth it is not; for, what we think is sinful is so to them that believe it is.—Fulg. Ex. l. 1. c. 2. p. 57.

Pope Leo X. seeing what vast sums of money were brought into the treasury of the church by the Popish artifice of cheating the world by pardons and indulgencies, said to Cardinal Bembus, ‘Vide quantum hæc fabula de Christo nobis profuit.—See what heaps of coin we get by abusing the ignorant with the fable of Christ.’ And, when the pangs of death were upon him, and the same Cardinal offered him advice and comfort, by reading some texts of Scripture to him, he answered, ‘Apage has nugas de Christo!—
‘Away

‘ Away with those trifling stories concerning Christ !’
—Clark, Mir. c. 88 p. 386.

John, King of England having long opposed the authority of the See of Rome, and at last being compelled to make a dishonourable submission, said, ‘ That his affairs were all unsuccessful since he was reconciled to God and the Pope.’ At another time having diverted himself at the chace, and hunted down a very fat buck, ‘ See’ saith he, ‘ how well fed the rogue is, and yet I dare be sworn he never was at mass in his life.’ Nay, so little regard had he for religion, that, when he had received several defeats from his enemies, he sent Sir Thomas Hardington and Sir Ralph Nichols to Miramumalim King of Morocco, promising to surrender his kingdom to him, and turn Mahometan, if he would assist him with forces to subdue his barons ; but the infidel prince answered his ambassador, ‘ That, if their master could be of any religion, he was certainly of none, and consequently not to be trusted.’ King John, being driven from place to place, and taking shelter in a convent, was poisoned by a monk of Swinstead Abby in Lincolnshire. A poet stains his memory with this distich,

*Anglia sicut adhuc sordes foetore Johannis,
Sordida foedatur foedant Johanne Gehenna*.*

A French Cardinal making his solemn entry into the city of Paris in extraordinary state and magnificence, seeing the people crowd about him for his blessing, he bestowed it on them very gravely ; but added, ‘ Quando quidem hic populus vult decipi, decipiatur in nomine Diaboli.’—‘ Since these silly animals have a desire to be deceived, let them be deceived in the Devil’s name.’—Clark Mir. p. 120.

There was a man living in the town of Bedford, of a quick wit, a bold spirit, and a fluent tongue, but of a loose and debauched behaviour, who, in my hearing, affirmed that he did not believe there was either God or Devil, heaven or hell. Not long after, he

was

* *Baker’s Chron. p. 107 ; Stowe’s Annal. p. 157 ; Kingston’s Complete Hist. of England, Vol. i. p. 152.*

was apprehended, and, for a notorious crime, condemned to be hanged. A day before his execution I went to him, on purpose to know if the thoughts of approaching certain death had made any alteration in his former atheistical principles; and being admitted to him, I found he was now quite of another mind; for, with many tears, he bewailed his former delusions, and told me, ‘That a prison, and the serious thoughts of death, had opened the eyes of his understanding; and that, when he formerly told me there was no God, yet he did not then heartily believe what he said; but that he, being of a lewd and wicked life, thought it necessary to blind his conscience, and outbrave the world, with a pretence that it was his principle, and that he was assured of what he said; of which he now heartily repented.’ There may be many practical, but there are very few or no speculative atheists.—Ath. Or. Vol. i. p. 221.

Mahomet Effendi, a man well seen in the Eastern learning, most impudently, in all places where he came, inveighed bitterly against the Being of God; and one of his principal arguments to uphold this blasphemous principle was, ‘That, if there was a God, and he so wise and omnipotent as his priests declared him to be, he would never suffer him to live that was the greatest enemy and reproacher of a Deity in the world, but would strike him dead with thunder, or, by some other dreadful punishment, make him an example to others.’ He was at length condemned to die, but might have saved his life by acknowledging his crime, and promising a reformation; but he rather chose to die a martyr for his wicked principle, and so was executed.—Ricant. Turk. Hist. l. 2. q. 246.

Aproyis, an Egyptian tyrant, grew to such a pride and contempt of God and men, that he said neither of them could take his kingdom from him; and a blasphemous King of Spain, as Lansius reports,* made an edict, that none of his subjects, for ten years space, should believe in, call upon, or worship a God. In our days, there are some that never use the name of

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God

* *Lib. de Mor. Germ.*

God but to swear by it. Their bellies are their Gods. “*Quibus in solo vivendi causa palato est.*” The idols they worship and adore are their mistresses. With him in Plautus, ‘*Mallem hæc mulier me amet quam Dii,*’ — ‘They had rather have her favour than the Gods.’ Satan is their guide, the flesh their tutor, vanity their associates, impudence their art, fear their sickness, and damnation (without true repentance) their end.—Herodot. l. i; Montan. l. i. c. 4.

Under the reign of Queen Elizabeth, 1591, appeared a great blasphemer, named Hacket, born at Oundle in Northamptonshire, who, with Wiggington, Coppinger, and Arthington, laboured to introduce the presbyterian discipline of Geneva into England, declared that he was divinely inspired, nay, was the Messiah himself, supreme monarch of the world, and that he alone was to be obeyed, and Queen Elizabeth deposed; for which he was indicted, confessed himself guilty, and, by his blasphemous answers, struck the auditors into horror and astonishment. Being condemned, he was laid upon a hurdle, and drawn through the principal places in the city, incessantly roaring out, ‘Jehovah! Messias! behold the heavens open! behold the Son of the Most High descending to deliver me!’ Being at the gallows, and admonished to acknowledge his sin against God and the Queen, the execrable wretch, inveighing bitterly against the Queen, called aloud to God, ‘To shew some miracles from the clouds to convert the infidels, and to rescue him from his enemies; but, if thou wilt not do it, (saith he) I will set the heavens on fire, and with these hands put thee from thy throne.’ Then turning to the hangman, as he was putting the rope about his neck, he said, ‘Thou bastard, will thou hang Hacket thy King?’ And, when the rope was about his neck, he, casting up his eyes to heaven, and grinning, said, ‘Dost thou pay me with this instead of a kingdom? I am coming to revenge it.’—Kingston Hist. England.

Query,

Query, Whether a late book, intituled, 'Second Thoughts concerning the Human Soul,' is not designed to promote irreligion and atheism?

C H A P. XIII.

Of Beauty both in Men and Women.

AN unaffected beauty always carries with it a respect and superiority that proceeds from the impulse of nature, and not from the artifice and affection of those that have it. Every one submits to the power and force of its charms without knowing why. Its native excellency captivates the senses, excites veneration, and gains a pre-eminence over valour, discretion, prudence, and Majesty itself. It humbles the proud, turns a miser into a prodigal, and converts a savage nature into dread and compassion.

Sir Walter Rawleigh tells us, that Parthenopeus, one of the seven warlike Princes of the Argives, was so transcendently beautiful and charming, that, when he was in the bloodiest engagement, if his helmet was up high enough for his face to be seen, his very enemies would not attempt to strike at, or do him the least injury.—Hist. World, l. 2. c. 13. p. 371.

Alcibiades, a nobleman of Athens, of whom it was said he could conform himself to all companies, was also so incomparably beautiful, that he was admired by all men; and, which more augments the wonder, it continued, without any cloud or diminution, from his cradle to his grave.—Plut. in Alcib. p. 139.

Demetrius Poliorcetes, son of Antigonus King of Asia, was accounted a master piece in nature: He was tall, slender, and well proportioned; of a sweet yet grave behaviour, a lamb and a lion in the same person; was of a familiar and majestic deportment at the same time; but, above all, the loveliness of his countenance was in such perfection, that it attracted the eyes and admiration of all men, insomuch that the best painters

were unable to reach the curious lines and graces of his mien; and wheresoever he came, he was followed by the multitude merely to please themselves with viewing him.—Diod. Sicul. Bibliothec. l. 20. p. 694.

Maximilian I. Emperor of Germany, was of such a well adjusted stature and beautiful aspect, that strangers who had only heard of him, knew him to be Emperor, and could distinguish him from thirty other great and handsome Princes that were in his company. There was a *je ne sai quoy* so magnificent, august, and distinguishing, which always adorned his countenance, that made him known from other men.—Zuing. Theat. vol. 2. l. 2. p. 285.

Spuria, a young gentleman of Hetruria, was a person of such rare beauty, that first carried the eyes and the hearts of several ladies of quality to love and desire him, though wholly unsought by him; but, having notice that he lay under the suspicion of their parents, guardians, and husbands, he cut such rude gashes in his face as utterly deformed and spoiled his formerly ravishing visage, choosing rather, by an ill face, to declare his innocency, than by a handsome one to tempt any of the fair sex to acts of dishonour and unchastity.—Valer. Max. l. 4. c. 5. p. 113.

Owen Tudor of Wales, Esq. of good birth, but narrow fortune, being extraordinary handsome, and every way a comely person, after the decease of King Henry V. espoused Queen Catherine his widow, who had so much esteem for his person, that she overlooked all other circumstances.—Bak. Chr. p. 255.

King Edward IV. says Comines and Sir Thomas Moore, was every way one of the completest persons of the age he lived in, very tall, fair complexioned, and of a most majestic and awful presence. In the fourteenth year of his reign, a free benevolence being granted to maintain a war against France, he pleasantly demanded of a rich widow what she would give him towards bearing his expences in that war. ‘By my troth, (quoth she) King, thou’rt een a hanfom mon, and for thy lovely face thou sha’t ha twenty pounds.’ That sum being great in those days, and
more

more by half than the King expected, he gave the widow thanks, and kindly saluted her; which had such an effect upon the old woman, that she replied, 'Neay now King, by th' Mefs thou sha't ha twonty 'pound more,' and paid it accordingly.

Cleopatra, daughter of Auletes, sister and wife to Ptolomy the last, and Queen of Egypt, was the most beautiful woman of all Egypt, and, as her name imports, was the glory of that country. As an addition to her great beauty, she was endowed with eloquence to admiration, and had such a charming and affable way in speaking, that she subdued the great soul of Julius Cæsar, after he had conquered Pompey: And, after both their deaths, and Augustus and Mark Anthony had divided the Roman Empire between them, she employed her charms so effectually, that she won the heart of Mark Anthony, and obliged him so entirely in her service, that for her sake he lost his dominions, his honour, and his life.—Suet. in Augusto, p. 62.

Aspasia, daughter of Hermotimus the Phocensian, was of so exquisite a beauty, that she far excelled all her sex in the elegancy of her shape and mien. She employed none of the little female arts to set her off to greater advantage; for, as she wanted none of those embellishments, so she despised them. She was descended from, and educated by poor but honest parents, and took care to keep herself as chaste as she was beautiful, so that, having irreproachable and certain testimony of both, King Cyrus junior took her to wife; and, after his decease, she espoused Artaxerxes, the succeeding Monarch of Persia.—Ælian. Var. Hist. l. 12. c. 1. p. 88.

Jane Shore, who was mistress to King Edward IV. and, after his decease, to the Lord Chamberlain Hastings, was a woman of incomparable beauty; inasmuch, that, when she took penance before St Paul's cross on a Sunday, with a taper in her hand, though she was in an undress, appeared so lovely a creature, and behaved herself so modestly, that many who abhorred the lewdness of her life, could not forbear pi-

tying

tying her in the miserable condition she was reduced to; And, indeed, it is said in her commendation, though she was in extraordinary favour with King Edward, she never employed it to the prejudice of any person, but did all the good she could for every one. She lived to be a mere skeleton; and, in her latter days, she was reduced to such extreme poverty, that she was forced to ask alms of some who might have begged all their lifetimes if she had not been their friend and benefactress when she was in prosperity.—Kingston's Hist. Eng. vol. i. p. 296.

Phryne, a woman of extraordinary beauty, but of an ill character, for her lascivious life in Athens, having a trial before the judges, and fearing to be cast, while she was pleading for herself pulled up her breasts, and discovered some pieces of her beauty to the sight of her judges, who being charmed with her allurements, possibly forgot their own characters, and acquitted her; but not without making a law, 'That no woman, for the future, should be allowed to plead her own cause.'—Herdfield in Sphing. c. 15. p. 349.

Lais, the famous Corinthian courtesan, was of such a singular beauty, that she enchanted all that saw her with ardent desires to enjoy her conversation; but, being herself surprised with the love of her dear Hippolochus, she bid adieu to the mountain Acrocorinthus, where she inhabited, and, flying from a shoal of other admirers, journeyed to Megalopolis to him; where the women, out of mere revenge and spite to see themselves outdone, and their own faces disparaged decried by the surpassing beauty of a stranger, with all imaginable rage and fury dragged her into the temple of Venus, and stoned her to death.—Plutarch Mor. l. de Amor. p. 1145.

Such respect is generally paid to beauty, except by one malicious fair woman to another, that all conspire its preservation. When Constantinople was sacked, and the inhabitants cut off, the beautiful Irene escaped, and was so far from being made a slave*, that she

* Knowles Turks Hist. p. 160.

she captivated the Grand Seignior himself, and so did fair Rosamond our Henry II. Jane Shore King Edward IV. and the Countess of Castlemain Charles II. When Troy was taken, and the war at an end, Menelaus threatened to kill Helena as the cause of all their miseries; but, when he saw her, as one amazed at her divine beauty, he had no power to strike so sweet a creature. Athenæus says*, that Helena was worth the ten years contention of the Trojans and Greeks:

*Ob talem uxorem cui præstantissima forma,
Nil mortale refert.*

That one woman was worth a kingdom, a hundred thousand other women a world itself.

CHAP. XIV.

Mean Beginnings, the Honour and Benefit of remembering them.

FROM mean beginnings to arrive at great things, though it commends the industry of the agents, or their luck in having friends; yet a sudden and unexpected rise is always attended with the extremes of envy or applause; the former with design to risk or ruin one's reputation, the other to raise it to a more steady and higher pitch; and one of these two things never fail to happen, agreeably to one's own management. The undubitable method to avoid the danger of the former, and possess the happiness of the latter, is to remember one's obscure original, and to have on all occasions our low beginnings in one's own mouth, to keep them out of other men's; for few men's advantages are remembered to their disparagement, till they create enemies by forgetting themselves. Humility continues respect, but pride and arrogance extinguishes it.

Pope

* *Deipnos. Hist. l. 13. c. 7.*

Pope Benedictus XI. was descended from an obscure family, and continued the remembrance of his primitive poverty in his most exalted circumstances. At his first admission into the convent, his mother subsisted by being laundress to the monks, and continued so many years after. When he was elected Pope he sent for his mother to him, and being come to Rome, the ladies of quality, thinking it was below the dignity of his Holiness to bring her to him in her plain, homely, country apparel, tricked her up according to the mode, in a costly habit. Thus transformed, she was conducted in state to the Pope, who looked askew upon her, saying to the ladies that brought her, 'You have mistaken my message, I sent for my mother, pray bring her to me, that I may pay my duty to her; as for this fine lady she is a stranger to me, my mother is a washer-woman, and it is her that I have a great desire to see.' The ladies understanding his meaning, retired into another apartment, uncased her, dressed her up in her country garb, and then presented her again to his Holiness, who embraced her, saying, 'In this sort of dress I left my mother, in this I acknowledge her to be my mother, and receive her with a hearty welcome.' The same thing was done by Pope Sixtus Quintus to his sister.—Drex. oper. l. 3. c. 8. p. 425. Caussin's Holy Court, Tom. 1. l. 3. §. 31. p. 95.

The Emperors of China look no further for their wives, but among their own subjects, and if they are virtuous and handsome have no respect to their birth or fortune, so it often happens, that they marry artificers daughters. One of them was a mason's daughter, and always kept a trowel by her when she was dignified with the character of Empress; and if at any time the young prince her son carried it too proudly, she humbled him with the sight of that instrument, wherewith his grandfather subsisted himself and family, which would bring him to reason.—Gregor. Let. in Vit. S. Q.

Agathocles the son of a potter, though by indirect means he became King of Sicily, yet would never wear

wear the crown belonging to that monarchy, nor have any guards to attend him; but in remembrance of his low extraction, made use of earthen vessels with his name engraved on them for that purpose.

Willegis Archbishop of Mentz, was the son of a wheelwright, in the town of Schoningen and province of Brunswick, and from that low estate by hard study and a holy life, rising to the highest preferments in the church, that his former pauperous circumstances might not slip his memory, or an eminent and wealthy post betray him into pride and vanity, he caused cart wheels to be painted in the glass windows of his cathedral church, in the windows of his palace, and in his bed chamber caused these words to be written in capital letters, ‘ Willegis, Willegis, *recole unde veneris*; Willegis, Willegis, call to mind from whence thou camest.’ The humility of this reverend and pious prelate was afterwards in such high esteem, that to perpetuate his memory, a cart wheel argent in a field gules, was appointed to be, and continues to this day, the ensign or bearing of that archiepiscopal see.—Camer. op. Subcisiv. cent. 2. c. 44. p. 232.

Lesc II. King of Poland, elected to that monarchical dignity for his celebrated virtues, from a very mean condition, yet he demeaned himself in the administration of the government with as much prudence and policy as if he had issued from the loins of a whole race of ancient Kings. On all festivals and solemn occasions, when he was attired in his royal robes, he still put on a great coat made of coarse home spun drapery, which he wore before he was made King, cast over his sumptuous apparel, to refresh his mind with the remembrance of his primitive estate.—Camer. oper. Subcisiv. cent. 2. p. 232.

Premislaus III. King of Bohemia, was a husbandman, or tiller of the ground, but being first entered into the catalogue of the nobility, and afterward married by Libussa, Princess of Bohemia, he in remembrance of his late employment, when he was to be crowned and invested with the regalia, brought with him a pair of
of

of wooden shoes, which were wont to be worn by the peasants of that country, as well as in France, and some one taking the liberty to ask what he meant by that solecism; he answered, that they might be hung up in the castle of Visegrade, to put his successors in mind that the first Bohemian Prince of that family, was taken from the plow to that sublime dignity, and that he who was but a mean husbandman, being brought to wear a diadem, had nothing to boast of. These wooden shoes are still kept in Bohemia, as relics of great esteem, and the clergy of Visegrade still carry them in procession upon every coronation day. This King was founder of the city of Prague, enclosed it with a wall, had a long and happy reign, and was blessed with a numerous issue, that long filled the throne of Bohemia.—Camer. oper. Subciv. cent. 2. c. 54. p. 133.

Iphicrates, that renowned Athenian General, at the instant when he was honoured with all the remarkable ~~pomp~~ of a triumph, could not forbear crying out, *Ἐξ οἴων εἰς οἴον*, ‘From what to what? From what extreme misery and wretchedness, to what sublime honours and happiness are we arrived.’ Another argument of this great man’s humility, is, that he banished himself, because the Athenians would not be ruled by him, in providing for their own safety.—Clark. Mir. c. 64. p. 280.

Thomas Cromwell Earl of Essex, whose other dignities and offices are already mentioned, was son of a blacksmith, and being raised to the highest honours of the kingdom, was so far from forgetting ‘what he was and from whence he came,’ that he took all occasions to remember them. Riding in his coach through Cheapside, accompanied by the Archbishop of Canterbury, he saw a poor woman an inhabitant of Hounslow, which put him in mind, that in his younger years he had run in debt to her in the sum of forty shillings. He caused her to be brought to him, and asked her if she was not his creditor; she said, ‘Yes, but was afraid to ask it, though she was in great necessity.’ His lordship bid her go to his house, and stay till he came, and then he did not only pay her debt

debt with interest, 'but gave her an annual pension of four pounds a year, and a livery once a year for her life.' Mr Frescobaldi, a merchant of Florence, who had assisted him in his younger days, being fallen in poverty, he not only relieved with a liberal hand, but gave him money to pay his debts, and live handsomely in the world. Another time, being at dinner with other great men, at the monastery of Sheen, he saw far off a poor fellow that rung the bell, and did the drudgery of the convent for his bread; his lordship called him to him, and before all the noblemen at the table, shook him by the hand, saying, 'My lords, this poor creature's father was a good friend of mine, and gave me many a meal's meat when I wanted it.' Then he said to the poor man, 'Come to my house, my friend, and I will make a handsome provision for thee for thy life,' and did it accordingly.—Clark's Marrow of Eccl. Hist. part 2. l. 2. p. 46.

Mr Ignatius Jordan, born at Lime in Dorsetshire, was sent when young to Exeter, and bound apprentice to a merchant, and from an inconsiderable beginning, arrived to a plentiful estate, bore the office of mayor, and of justice of the peace twenty four years together. When some litigious persons, threatened they would plague him with law suits, till they had not left him worth a groat; he answered smiling, 'Then I shall be but twopence poorer than when I came to Exeter, for I brought but sixpence with me hither.' He admired what rich men designed, that gave nothing to relieve the poor, but heaped up great sums for their children. 'Don't you see,' said he, 'what becomes on't!' And would give instances in this kind: On the other side he would tell of small beginnings, and afterwards by being industrious and charitable arrived to competent estates, and would give an example in himself. 'I came,' said he, 'but with sixpence in my purse to this city, had I had a shilling in my purse, I had never been mayor of Exeter.'—Clark's Marrow of Eccl. Hist. part 2. p. 471.

A man rising from low circumstances to great things is no matter of reproach, if he does not forget what he

he was; for it is more honour to raise, than to be the ruin of a family. Of all vanities and fopperies, to boast of gentility is the greatest; for what is it they boast so much of, and challenge so great a superiority over those they think their inferiors, that a man must forfeit his ears to the pillory, for his tongue taking the liberty to tell them the truth. Birth;

Tantane vos generis tenuit fiducia vestri?

it is a meer *non ens*, a flash, a ceremony, a toy, a thing of no real value. Consider its beginning, present state, progress, and end, and then tell me what it is? oppression, deceit, knavery, usury, pimping, murder, and tyranny were the beginnings of many ancient families. Tiberius preferred some to honours for being renowned whore-masters, and others for being sturdy drinkers. Many have been enrolled in the court of honours, for flattering their prince, and defrauding and robbing their country. One makes a fool of himself to make his lordship merry, another courts the favour of little master, dandles him in his arms, and at the price of a sparrow hawk, a whistle, or a hobby-horse, introduces himself a dependant on the family, and a third by marrying a cracked female, enters himself into the list to be provided for in the next post that falls, which he has assurance enough take, though he has neither wit or discretion to manage it. Thy great grandfather it may be was a wealthy citizen, and then in all likelihood a usurer, a lawyer, and then a——; a courtier, and then a——, a country gentleman, and then scraped it out of sheep, &c. So that when all is done, muck and money, no matter how got, was the rise of thy gentility and nobility, and possibly ‘the father went to the devil to make his son a gentleman,’ who shews it in talking big words without sense, and insulting o’er his neighbours with a *bonne grace*.

The Ragusian Commonwealth, Swiss Cantons, and the States of the United Provinces, exclude all degrees of hereditary honours, and admit none into offices but such as are learned, wise, discreet, and well educated. Among the Chinese they are only counted noble, who have raised themselves by their personal worth;

worth; 'For why should not he be as much honour-
 'ed that leaves a noble posterity behind him of his own
 'raising, as he that descended from noble ancestors?'
 Cathesbeius Sultan of Egypt, was by his parentage a
 slave, but by his valour was inferior to no king, and
 therefore was made Emperor of the Mamalukes. Pi-
 zarro, a poor inconsiderable Spaniard, for his courage,
 was made by Charles V. Marquis of Ananillo. Pertinax,
 Philippus Arabs, Maximinus, Probus, Aurelius,
 &c. from private soldiers became Emperors. Pope
 Sixtus Quintus kept hogs. Pope Adrian IV. was a
 bastard. 'E tenui causa sæpe vir magnus exit,'—'many
 'a worthy man comes out of a poor cottage.' Cast-
 rucius Castrucanus was a foundling in the field, and
 yet became Prince of Lucca and Senes in Italy, whom
 for courage and conduct Machiavel compares to Scipio
 and Alexander. Who thinks the worse of Tully for
 being an upstart, or of Agathocles King of Sicily for
 being a potter's son? A diamond is of no less esteem
 for being found upon a dunghill. To conclude, let
 no true gentleman or nobleman take offence, I detract
 from none that are well deserving, truly virtuous and
 noble, but say they ought to be preferred (if capable)
 before others; for learning and virtue in a nobleman,
 is like 'a jewel set in gold, and is as great an honour
 'to his family, as his noble family is to him.'

C H A P. XV.

Beasts, and other Creatures, their Love to Mankind.

SOME men, wondering at the knowledge of brute
 creatures, by which they are directed in the election
 of objects, and in the prosecution or avoidance of them,
 have concluded from thence that they are endued with
 rational souls, which, with submission, I think a great
 mistake; for, according to that common saying of the
 Schools, 'Non tam agunt, quam aguntur;' they act
 rather by necessary impulse or constraint, than freely,

and of their own accord. All the knowledge perfect brutes have is either innate or adventitious. The former is called natural instinct, and the other is acquired by the daily perception of new objects, by imitation, by experience, by man's teaching, and by some other ways; and, in some brutes, is advanced to a higher degree than in others. Nevertheless, this same acquired cognition and cunning also depends, in some of them, altogether upon natural instinct, and the frequent use of it; which, as by an eternal rule or law engraven upon their hearts, are urged and directed to do all things that conduce either to their own defence and conversation, or to the propagation of their species. And hence it is necessarily consequent, that, in order to the observance of this congenite law, they must all, by the dictates of the same natural instinct, both know what things are convenient and beneficial, and what are inconvenient, hurtful, and destructive to them; and, according to this knowledge, prosecute these with hatred and aversion, those with love and delight, as in the following examples.

Busbequius reports, that a lynx which was brought out of Assyria, and kept up, was so fond of a man-servant in the family, that he would caress him like a lover, rejoice in his presence, grieve in his absence, and never seem pleased till he saw him again. At length, the man going over sea, the lynx took it to heart, fell from his meat, and languished away till he died.—Ep 3. p 52.

Titus Sabinus, and his servants, being executed for assaulting Nero; son of Germanicus, one of them had a dog which by no means could be kept from the prison-door while his master was in custody; and, when he was put to death, lay continually howling by his dead corps; and a spectator throwing the dog a morsel of meat, he immediately took it up, and laid to his master's mouth; and, when the dead body was thrown into Tyber, the dog, with great diligence, swam after it, and endeavoured to keep it above water, till his strength failing him, he sunk with it, and was drowned.—Plin. Hist. l. 8. c. 40. p. 219.

There

There was a boy named Hermias living in the city of Jaffos, that used to ride familiarly upon the back of a dolphin, sporting himself in the sea, on whom the dolphin was so enamoured, that he would come whenever the boy called him; but, at last, a sudden tempest arising, and the waves running over him, he was drowned. The dolphin brought his dead corps to the shore; and, to give himself a punishment for being the cause of the boy's death, would go no more to sea, but threw himself upon the sands, and died for the loss of his playfellow.—Plin. Hist. l. 9. c. 8. p. 239.

As some young virgins were sporting themselves in the field in a certain province in the kingdom of Sweden, a great bear seized one of the prettiest among them, and carried her to his den, where he was so far from devouring her, that he fell passionately in love with her, carested her as his mistress, fed her with his own prey; and, by this kind of courtship, dallied so long with her, that he got her with child, and was delivered of a son, which some, and they of no mean authority, say gave beginning to the house of the Ur-fines, who for some time carried all before them in Rome.—Text. Off. l. 5. c. 66. p. 678.

A Spaniard of Majorca was so entirely beloved by a crane, that she was never at peace with herself but in his company; would mourn in his absence, and never give over seeking till she found him; and, when his affairs obliged him to leave that country, she fell from her food, sickened, and died.—Burt. Mel. p. 404.

CHAP. XVI.

Of Births, Strange, Monstrous, and Numerous.

NOTHING in nature is truer than that saying of Tully, 'Mille modis morimur, uno tantum nascimur.' There are many ways to convey us to our long homes, but there is but one to bring us into the world, and that one is often attended with such variety of accidents that make exceptions to the general rule. Some-

times Nature will please herself by going out of the common road, and yet her production shall be agreeable; and other whiles, by a defect, or redundancy of materials, she miscarries in her main design of perfection in its kind, and exhibits what is preternatural or monstrous, as will be found among the following examples.

Zoroastres King of the Bactrians is the only instance we meet with in history that came laughing into the world; and, if he had foreseen his destiny, he would have cried like other infants. His head, or rather brains, did beat with such force, that they repelled the midwife's hand; a sign, says Pliny, that he would prove a very learned man; and indeed he excelled in all the abstruse parts of learning, viz. natural magic, astronomy, mathematics, &c. for which he got no better name among the vulgar than that of a conjurer, and was killed by Ninus.—Plin. Nat. Hist. l. 7. c. 16. p. 167.

Omitting a discourse of such births as came into the world with their feet foremost, as the tyrant Nero, and such as were born with teeth in their head, (as M. Curius, who was therefore surnamed *Dentatus*, Cn. Papyrius Carbo, and our own Richard III. all great men), and such as were cut out of their mother's wombs, (as was Scipio Africanus, our Edward VI. and many others), as being almost of every day's notice, in one place or other; I shall hasten to what is more remarkable.

Of Lovis II. King of Hungary and Bohemia, it is observed, that he was too forward in four things. He grew very big in a short time, he had beard very early, he had white hairs before he was seventeen, and that he was too hasty in his birth, for he was born without that skin which is called *epidermis*, or the *scarf-skin*, which yet was not long in coming, by the assistance which art gave to nature.—Camerar. Hor. Subciv. cen. 1. p. 245.

When Spinola besieged Bergen-op-zoom, a woman near her time fetching water was cut off in the waste by a cannon-bullet, and her lower parts fell into the water. People ran immediately to her, and saw a
child

child stir in his mother's womb. It was drawn out, and carried to Don Cardova's tent, where it was carefully attended. Afterwards it was carried to Antwerp, and the Infanta Isabella caused it to be christened by the name of Albertus Ambrosius.—Barthol. Hist. Anat. cen. 2. Hist. 8. p. 159.

Jacobus Egh, of the city of Sarda, in the Low Countries, kept a bull tethered in a meadow to feed, who being angered by the boys, broke his tie, and ran to the cows. The field-keeper endeavouring to force him back again, struck him with his staff, which so enraged the surly beast, that he run at him with his horns, wounded him, and threw him down. His wife (being within a month of her reckoning) seeing her husband overpowered by the bull, and his life in danger, run to help him; the bull left her husband, and running at her, tossed her high over his head, tore her belly, and out came the child in a soft piece of ground; which being carried home, and carefully tended by a mid-wife, was christened September 1, 1647, and was very like to live. The man died in thirty-six hours, and the woman in four. The bull was killed the next day, by the command of the magistrates of the city.—Barthol. Hist. ibid. p. 157.

To this relation give me leave to add another of the same kind, on my own knowledge.

A woman big with child living in Little Harradon, near Wellingborough, in the county of Northampton, being milking in those grounds, a cow taking some distaste, struck the woman with one of her horns, which blow at once ripped her belly, laid her for dead upon the ground, and the child lying by her, but the navel-string was not broke. This disaster soon brought all the women in the parish to her assistance, who gave her *aqua vitæ*, carried her home, laid her and her child upon the bed, and then could only pity her, for more they could not do. Some would have a surgeon sent for, others said they would both be dead before one could come. While they were thus debating the point, some women at the door saw Dr Boles, (an eminent physician in that county), by accident riding

through the town. They ran to him, told the case, and begged his help for God's sake. He modestly refused to see her, saying he could do her no good; but, at their repeated importunities, with showers of tears, he went in, viewed the sad spectacles, and immediately fell to work, put the child into its mother's womb again, after it had been above an hour out, sewed up the wound, sent to a surgeon to follow his further directions, and left her to take some rest. The Doctor hearing she was alive, came two days after to visit her, and gave her further directions, with a handful of money to buy her necessaries, and pay her nurses; for she was but a poor woman. In short, the woman and the child did both well: she went abroad in a fortnight, was safely delivered of a son eleven weeks after, to whom the Doctor was godfather, and named him Boles. He likewise very charitably paid the parents for nursing his godson, at his own charge maintained him at school, put him apprentice in London, and left him a legacy when he died.

Gorgias, a renowned person in Epirus, had a remarkable birth. His mother being near her time, sickened and died; and, as she was carrying to her grave, the bearers and mourners were astonished to hear the cry of an infant in the coffin, whereupon they returned, and opening the coffin, found Gorgias had slipped from the womb in the funeral solemnities of his mother. Her coffin was his cradle, and her death gave a great hero for the service and safety of Epirus.—Val. Max. l. i. c. 8. p. 30; Zuing. Theat. vol. ii. l. i. p. 270.

Thus far of *different* kinds of births; I now proceed to *preternatural* ones.

Buchanan gives us a relation of a strange preternatural birth, which, below the navel, was one entire body, but in the superior parts was two. When any member below the navel was hurt, both bodies had their share in the pain; but, if above, the body which was hurt only felt the pain. These bodies would sometimes disagree, and thwart one another in opinion to the raising mutual heats. The one dying before the
other,

other, the body that survived sensibly pined away till it followed the other's steps to a single grave.—Roffe Arcan. Microcosm. l. 3. c. 7. p. 89.

Bartholinus, in his Anatomical History, tells us he saw at Hafnia, and afterwards at Basil in Switzerland, Lazarus Colredo the Genoese, then about the twenty-eighth year of his age, who had a little brother growing out of his own breast, which came into the world with him. He had two arms, and but only three fingers on each hand, which he sometimes moved, as also his ears and lips. The little brother voided excrements at his mouth, nose, and ears, but no where else, and has its nourishment only by what the greater brother takes. The little one has distinct vital and animal parts from the other, as is apparent, because he wakes and sleeps when the other does not; their natural bowels, viz. the liver, spleen, &c. are the same in both. The mouth of the little brother is generally open and wet with spittle, and his head is somewhat deformed, and bigger than that of Lazarus. The greater brother is well proportioned in his limbs, of an affable behaviour, and very modish in his clothes. He covers the body of his little brother with his cloak, and none could suspect he had a monster about him. He always seemed a man of courage, but could not forbear being solicitous about his death, because he was apprehensive if his brother should die before him, the putrefaction of that body must also occasion his death, and therefore took greater care of him than of himself.—Cent. i. Hist. 66.

Pope Nicholas III. had a mistress who was brought to bed of a monster, in the shape of a bear. After his death, this lady was kept by Pope Martin IV. who dreaded she might also bring him nephews or nieces of the same figure and complexion; he caused all the carved or painted bears in his Holiness's palace to be defaced, lest those pictures should make any impression upon his mistress's imagination at the time of her conception, which he thought was the cause of her bringing forth that monster: for, when the family of Ursini had all the authority in Rome, many of those creatures

tures were carved and painted in the Pope's palace, and remained there till this accident put an end to them.—Camer. hor. Subciv. Cen. 6.

At Tsertoghenbosch, a city in Brabant, in a solemn procession on a great festival, according to the custom of that place, some of the citizens dressed themselves in the fashion that angels are commonly painted, and others like devils. One of these mock devils having acted his part a great while, ran home to his spouse in that dress, threw her upon the bed, saying, 'He would get a young devil upon her.' His jest turned to earnest; for, from that conjunction, was brought forth a child in the same figure that the man was dressed up in when he got it, which frisked and danced up and down the room till the good woman stifled it with pillows —Camer. ibid.

When Ser. Fulvius Flaccus, and Q. Calphurnius Piso, were consuls, a female servant in Rome brought forth a child having four feet, as many hands, four eyes, four ears, and two instruments of generation.—P. N. Hist. l. 5. c. 6. p. 190.

At Cracow, upon the Vistula, the capital city of the kingdom of Poland, in the year 1543, was born a child of no mean parentage, with eyes sparkling like fire, a mouth and nostrils resembling that of an ox, long horns, and hairy on the back like a water-spaniel. On its breast were faces of apes, and cats eyes under the navel, annexed to the hypogastrium, or that part of the belly which reaches from the navel to the privy members. Upon both elbows and knees it had heads resembling those of dogs; the feet were like swans feet; and it had a tail turned towards the back about two feet long. It lived but two hours; and, at the point of death, uttered these words, 'Watch, for the Lord cometh.' Licoth. de Prodigis, p. 582.

At Heyford Purcel, in Oxfordshire, a child was heard to cry very audibly in its mother's womb some days before it was born, which so terrified the female neighbourhood, who had been taught by their Gran-nuns that it was a prognostic of some public calamity, that with great difficulty they were scarce persuaded to
come

come and assist at the woman's labour.—Dr Plot's Nat. Hist. Oxf p. 192.

There was a seaman's wife, in Holmiana, was eight months gone with child; after which time, the child was heard to cry in her womb three several times, viz. on Christmas Eve, the calends of January, and on the feast of Epiphany, and that so very loud, that it was heard by the neighbourhood. The thing was so uncommon, that the magistrates gave orders the woman should be diligently watched, and every one spent their verdicts about what strange monster the woman would bring forth; but, when her time was come, the woman was delivered of a fine girl in due shape and proportion.—Barthol. Anat. Hist. c. 1. p. 4.

A Cheshire lady, who was seven months gone with child, sitting with her husband and other company in the dining-room after dinner, felt an extraordinary motion in her belly, which heaved up her clothes visibly to all that were present; and, on a sudden, a voice was heard, but from whence none could imagine; it was heard a second time with the same amazement to the audience; but, at the third, it was perfectly known to proceed from the womb. This account was given by the lady herself to Dr Walter Needham, and that the child was at the same time in good health, and no ill accident attended the mother in her travail.—Disquisition. Anat. c. 3. p. 84.

Ausonius gives us a relation of a certain Roman lady, named Callicrata, who had twenty-nine children; and, though she lived to a hundred and five years of age, yet none of them died before her.—Full. Worth. p. 138.

John Francis, Earl of Mirandula, acquaints us, that a woman, named Dorothy, was delivered of ten sons at one birth, and eleven at another.—Schink. Obs. p. 565.

Iermentrunes, the wife of Isenbard Earl of Altorf, hearing of a woman that had three children at a birth, caused her to be prosecuted as an adulteress, and said, 'She deserved to be tied up in a sack, and thrown into the river.' The next year the Countess herself proved

proved to be with child, and, the Earl her husband, being absent, was delivered of twelve sons in right shape, but very small ones; and now she fearing, by way of retaliation, that, according to her own doctrine, she must be counted an adulteress, gave order that eleven of them should be drowned, and only one kept alive; but Providence so ordered it, that Earl Isenbard met the woman that was carrying the infants to their watery graves. He demanded what she had in her apron? she answered, 'A company of guelphs' (whelps) that she was going to drown in the next 'river.' The Earl desired to see them, but the woman refused to show them, and would have been going from him; but he grew the more importunate; and she finding herself unable to escape his hands, showed him the eleven children, and told him the whole story. The Earl immediately ordered them to be carried to nurse, and took care for their education, without acquainting his lady with it. When they were grown pretty big, he caused them to be brought home, and set in the hall with him whom his mother had bred up. Their countenances were all so alike, that their mother could not but know them; and, being troubled in conscience for the crime she had committed in her intention, though the action was prevented, she fell on her knees to her husband, confessed, and begged pardon for her unnatural guilt; and, by the clemency of her husband, obtained it. And so began the honourable name of the Guelphs, that warred so long against the Gibellines in the wars of Germany and Italy.—Camer. Hor. Subciv. Cen. 2. c. 66. p. 274.

Matilda, wife of Count Herman of Henneberg, saw a poor widow woman with a child in each arm, which she had at one birth by her deceased husband, asking the charity of well disposed people towards her and their subsistence; and, addressing herself to the lady, she slighted her importunity as a dishonest woman, saying, 'It was impossible a chaste wife could have two children at a birth by her husband.' The poor woman being disappointed of the lady's charity, and also

also reproached with dishonesty, prayed to God, in vindication of her own chastity and integrity, 'That the Countess, whom she thought was with child, might be delivered of as many children at one birth as there were days in the year.' The lady was brought to bed on the Friday before Palm Sunday, in the year 1276, and was delivered of 365 children, half boys, half girls, and the odd one a hermaphrodite, and were all christened by Guido the suffragan Bishop of Utrecht. The males were all named John, and the females Elizabeth, who died soon after.—Camer. Hor. Subciv. Cen. 2. c. 69.

C. Crispinus Hilarius, in the twelfth consulship of Augustus Cæsar, came into the Capitol attended by seven sons and two daughters, with twenty-seven grand-children, sons of his sons sons, and twelve grand-daughters, who all joined in performing a solemn sacrifice.

In St Martin's Church in Leicester, is this inscription: 'Here lies the body of John Heyrick of this parish, who departed this life April 2. 1589, aged about seventy-six years.' He married Mary, the daughter of John Bond of Wardend, in the county of Warwick, Esq; He lived with the said Mary in one house fifty-two years, and, in half that time, never buried man, woman, or child, though they were sometimes twenty in his household. He had issue by the said Mary five sons and seven daughters. He was mayor of this town in 1559 and 1572. Mary lived to ninety-seven years, and departed September 8. 1611. She saw, before her death, of her children and children's children, and their children, to the number of one hundred and forty-two.

The Lady Hester Temple, daughter of Miles Sands, Esq; and wife of Sir Thomas Temple of Stowe, in the county of Buckingham, Baronet, had four sons and nine daughters, from whom descended, before the lady's death, seven hundred children. Full. Worth. Bucks. p. 138.

Sir Paul Rycaut, in his present State of the Ottoman Empire, says, that, in the eastern parts, some great men in Egypt have been attended in the wars by

by an hundred sons, descending from one father, by several mothers.

C H A P. XVII.

Of the Signal Loves, and Unnatural Hatred between some Brethren.

WHERE brotherly love is grounded on virtue and religion, and is kept up by the same principle, it resembles a true diamond that is of great duration, and very hard to be broken. But, since the best things corrupted become the worst in nature, care should be taken against imbibing any kind of prejudice, and that a door be left open to reconciliation; for, if that be barred, the most endeared and tender affection will soon run into excess of hatred, with all its dismal consequences.

A false report being spread abroad, that Eumenes King of Asia was killed, caused his brother Attalus, who thought it was true, to ascend his brother's throne, seize his crown, and espouse his wife; but, being better informed, and that Eumenes was coming home, Attalus went to meet him, and congratulate his happy return; though, at the same time, he had his fears about him, of being ill treated for his former actions in the King's absence. Eumenes discovered no signs of anger, only whispered in his ear, 'That he should take care not to marry another man's wife before he was sure her former husband was in his grave.' Eumenes died a little while after; and, though he had a son of his own by his wife, yet he bequeathed the kingdom to his brother, together with the Queen his wife. Attalus, on the other hand, to show his love, equalized his brothers, though he had many children of his own wife, yet took particular care in the education of her son she had by Eumenes, and, when he came to maturity of

of years, freely resigned the kingdom to him, and retired to a private life. Fulgof. l. 5. c. 6. p. 627.

When the Emperor Augustus had overcome, and made the Adiatoriges prisoners, and after leading them to Rome in triumph, sentenced the father, and the elder brother, to be put to death; when the executioner came to the prison to do his office, and inquiring which was the eldest brother, there arose such a hot dispute between the two young princes, both asserting their seniority, that they might preserve the life of their brother, that the person who was to kill him, knew not which to lay his hands on, till their mother persuaded Dyetentus that he would let his younger brother die for him, that she might the better be provided for, and then the fatal blow was given; but as soon as Augustus heard of this great example of fraternal love, he grieved at his severity, and gave an honourable subsistence to the mother, and her surviving son.—Sabel. ex. l. 3. c. 7. p. 155.

That famous Briton Heliodorus, was surnamed Pius, upon this remarkable occasion, the people having deposed his brother Archigallus for rapine and tyranny, and given the crown to Heliodorus; he being a hunting found his brother Archigallus in a deplorable condition in the woods. The King knew him, affectionately embraced him, and sent him privately into a safe place in the city, with a resolution, if possible, to effect his restoration. In this view the King pretended to be sick, and as often as any of the nobility came to visit him, he confined them one by one, and threatened them with death, if they would not immediately assist in the re-inauguration of his brother. And having by this stratagem gained all their consents, he summoned them altogether, gained his point, Archigallus was restored to his monarchical dignity, and dying a little while after, Heliodorus succeeded him by a just title.—Fulgof. exemp. l. 5. c. 5. p. 634.

A soldier in the camp of Cn. Pompeius, finding one of his enemies press hard upon him, redoubled his force, and having killed and stripped him, found he was his brother; and having with bitter words reviled

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the Gods, for suffering him to be guilty of fratricide, he carried his brother's corps, with all the pomp he could, into the camp, erected a funeral pile, and set it on fire; which last office being performed, he drew out the same sword with which he had unhappily killed his brother, thrust it into his heart, and falling upon the body of his brother, they were both burnt to ashes at the same time and place.—Valer. Max. l. 5. c. 5. p. 146.

Now follow the Examples of Hatred.

Boleslaus King of Poland, having murdered his brother S. Stanislaus Bishop of Cracovia, as he was officiating at the altar; upon the thoughts of what he had done, fell into such a height of distraction, that he killed himself also. Historians say, the cause of his hatred to his brother, was, because the Bishop took the liberty to reprimand him, for several enormities he had committed unworthy his royal dignity.

Robert Duke of Normandy, being elected King of Jerusalem, would not accept that royalty, being buoyed up with the expectation of wearing the crown of England; but he encountered nothing but disappointments. His brother William Rufus taking advantage of his absence, ascended the throne. After his death, Henry Beauclerk took the crown of England, subdued Normandy, put out his brother Robert's eyes, and made him prisoner in the castle of Cardiff in Wales, twenty-six years; where, upon his being invested with a robe that was too little for his brother King Henry I. his life became a burden to him; for finding himself mocked and affronted with his brother's cast garments, he refused to eat, and so famished himself to death.—Speed's Hist. p. 413.

Alphonfus Diazius, a bigotted Spaniard, being informed that his brother John Diazius had renounced the Popish, and espoused the Protestant religion, was seized with such an implacable hatred against his brother, that he killed him with his own hands, and was extolled by the Papists, as one that had done a noble action; but he was so tormented by the stings of his
own

own conscience that he hanged himself at Trent about the neck of his mule, for want of a better convenience — Clark. Mir. c. 14. p. 55.

Sir George Sands, Baronet, of the county of Kent, had two sons, arrived almost to the age of manhood, who had each a new suit of clothes, made of the same cloth, and trimmed alike in every thing, saving, for distinction sake, that the eldest had gold buttons, and the youngest but silver; for which he bore his brother such a grudge and hatred (for nothing else could be assigned as the cause of it) that he barbarously murdered him in his bed, as he lay sleeping by him: He clove his head and brains asunder with a cleaver, and not satisfied with that inhumanity, gave him seven or eight stabs to the heart with a stiletto, and having finished that bloody scene, went next away to his father's bedside and told him of it, rather pleasing himself with the dismal tragedy he had acted, than discovering any kind of remorse or sorrow. He was immediately apprehended, committed to Maidstone jail, condemned at the assizes following, and executed accordingly. — Clark. Mir. c. 9. p. 404.

Selymus I. and third Emperor of the Turks, having ascended the Ottoman throne, by first depriving his father Bajazet of the government, and then of his life by poison, and resolving to rid his hands of all competitors, caused Orchanes, the son of Alemescia, Mahomet the son of Sciemscia, Orchanes, Emirsa, and Musa, the sons of his brother Mahomet to be strangled, upon the opinion of the great doctors and lawyers, 'who said, it was better that five, eight, or ten persons, should be taken off, than the empire should be ruined by civil wars.' There remained now of the Ottoman family only Selimus and his son Solomon Corcutus, and Achmet with his sons Amurath, and Aladin. His brother Corcutus hearing Selymus was on the throne, hastened to Magnesia, where he had ever since given up himself to the study of Philosophy and other learning, without ever attempting any thing against his brother; but having intimation that Selymus sought his life, he fled with two servants towards the sea, in hopes to find

a passage either at Crete or Rhodes; but being then prevented by his brother's gallies, he concealed himself in a cave near Smyrna. where he was discovered by a peasant to Casumes, one of the tyrant's captains, who giving notice of it to his barbarous master, the innocent prince was immediately ordered to be strangled. Selymus having viewed his brother's dead body, burst out into tears, and grievously lamented his death; after which he beheaded fifteen of those that had so diligently searched for him, telling them, 'That he questioned not, but they would do the like to him, if he, by the extremity of fortune, was reduced to the same condition;' yet he soon returned to his cruel nature, and afterwards murdered his brother Achmet also.—*Epit. Turk. Hist. Vol. 1. p. 233.*

C H A P. XVIII.

Vain glorious Boasting, the Folly and Shame of it.

EMPTY vessels make the greatest sound in a vault, shallow brains the greatest noise in company, and both are equally disesteemed; for those that think to establish a reputation in arts or arms, by vain glorious boastings, do not only build upon sand, but involuntarily engage both truth and time to demolish it. Men and things may have a commendable esteem in a mediocrity, but straining the point by proud boasts, discover a sordid dissingenuity, and commonly end in contempt and derision.

This foolish humour of ranting is more peculiar to the Spaniard than any other nation, because they never talk like what they are, but what they fancy themselves to be; witness the following rodomantado of a Castilian Captain, which goes far beyond that of Pirgopolinices in Plautus; 'Quando yo Pienso en mi mesmo, demi terribilissima terrible terribilad, de tal manero me espanta que no puedo caber en mimismo, Pienso que 22 Maestros de guarismo, no podrian contar en tres annos,' &c.—'When I descend into myself, and contemplate

‘ contemplate my most terrible, horrible, terribility, I
 ‘ can hardly contain myself within myself; for I be-
 ‘ lieve that all the public notaries in Biscay are not
 ‘ able, in three years, to sum up the account of those
 ‘ miraculous atchievements which this Toledo blade,
 ‘ this scourge of Lutherans, this converter of Pagans,
 ‘ this peopler of church-yards, has performed, &c.—
 ‘ To conclude, I am that invincible slaughterer of
 ‘ mankind, that transcendent great Captain Basilisco
 ‘ Espheramonte, Generalissimo of all the militia of Eu-
 ‘ rope. I am he who uses to swallow mountains, to
 ‘ breathe out whirlwinds, to spit targets, sweat quick-
 ‘ silver, &c. Add to this that vapouring saying of
 ‘ themselves, in point of valour, that ‘ tres Espanolis
 ‘ font quatro diables en Francia,’—‘ three Spaniards
 ‘ are four devils in France.’—Howel’s Ger. Diet. Sit.
 Spain. p. 26.

When Mendoza was ambaffador in France, he would
 often break out into this prophane ostentation, ‘ Dios
 ‘ poderoso en el cirlo, y Don Felipe en tierra;’—
 ‘ God’s power is in heaven and King Philip’s on earth;
 ‘ he can command both sea and land, with all the ele-
 ‘ ments to serve him;’ yet that invincible monarch was
 overcome at last by a regiment of poor contemptible
 vermin, and Herod like went out of the world by the
 pedicular disease.—Howel’s Ger. Diet. Sit. Spain.

Mr John Carter, incumbent of Bramford in Suffolk,
 who had a great share of learning, and no less modesty
 to conceal it, dining among others of the clergy at an
 Alderman’s house in Ipswich, one of the company be-
 ing full of himself, boasted of his own extraordinary
 parts, and challenged any man present to start a ques-
 tion in Theology or Philosophy, and he would make a
 full and satisfactory answer to it. All the company
 but this noisy talker were silent for a time; then Mr
 Carter, when he saw nobody else would check his ca-
 reer, calling him by his name, said, ‘ My trencher fur-
 ‘ nishes me with subject to gravel you; here is a fish,’
 saith he, ‘ that has always lived in salt water, pray tell
 ‘ me why he should come out a fresh fish and not a salt-
 ‘ one?’ This short question put this busy talker to si-
 lence,

lence, he could make no answer to it, and thereby exposed himself to be ridiculed by the company.—Clark's Lives of Ten Eminent Divines, p. 12.

Oromazes, a confident opiniator in unintelligible things, boasted that he had an egg in his possession, which contained in it all the felicities and desirables in the world; but, when it was broken, to discover the treasure that the impostor said he had inclosed in it, there was nothing found but wind.—Caus. Holy Court. Tom. ii. p. 12.

The arch heretic Eunomius, and leader of that sect, boasted that he knew the nature and essence of the Deity, and yet was so ignorant, that St Austin, at the same time, puzzled him in one and twenty questions about the body and production of an ant.—Fuller's Holy Stat. l. 2. c. 4. p. 57.

Paracelsus, that great chemical physician, boasted, in one of his enthusiastic rants, that he, had attained to such an extraordinary knowledge in that art, that he could make a man immortal, and yet could not prolong his own life to the common standard, for death carried him off before he was forty-seven years old.—Fuller's Holy Stat. l. 2. c. 3. p. 471.

Pompey, hearing that his competitor Cæsar had passed the Rubicon, was so little concerned at the news, that he said, 'If he did but stamp with his foot upon any ground in Italy, an army would immediately rise up to defend him,' and yet was routed, and shamefully put to death, after the battle of Pharsalia.—Lucan. Phar. p. 22.

Abel, a Scotch priest, by bribing the court of Rome, from Arch-dean of St Andrews in Scotland, rose to that Bishopric, and behaved himself so proudly, that he despised all his inferiors. He thought himself to be as learned as rich; and, that others might think so too, wrote these words upon the doors of his cathedral church:

Haec mihi sunt tria, lex, canon, philosophia.

Boasting of his understanding in those sciences; but going to church not long after, he saw an answer to them written underneath his own, in these terms:

Te

Te levant absque tria, fraus, favor, vanasophia.

Which wounded him so sensibly, that, with mere grief and vexation, he took his bed, and ended his days in a short time after, having enjoyed that Bishopric but ten months and two days.—Spottis. Hist. Ch. Scotland, l. 2. p. 44.

Chimin Janor, Prince of Transilvania, finding himself every day more and more oppressed by the Turk, earnestly besought a speedy relief from the present Emperor Leopold I. in the year 1662. Hereupon Leopold, at the request of the Venetian ambassador, sent a gentleman to the Grand Signior, to let him know that he not only expected he should quit Peter Waradin, but likewise suffer the Prince of Transilvania, to whom he had promised protection, to enjoy his own peace, otherwise he resolved not to sheath his sword till he had both done that Prince and himself justice. To which the haughty Turk answered, calling the Emperor little King of Hungary and Bohemia, ‘That he would speedily come and visit him in his chief city, Vienna, that he would either kill or keep his Christian captives in chains like dogs, would murder all the women with child, and utterly extirpate the whole race of Christians.’ Next, he threatened the Pope, and derided the Emperor for trusting to a crucified Deity, whom he said he ought to expect no assistance from, ‘since he could not defend himself, nor hitherto deliver his native country from servitude.’ But, in two years time, being often beaten by the Emperor, the pride of the Sultan was so much abated, that he was as forward to beg a peace of the Christians, as he had been before to declare war against them.—Hist. Ger. Vol. i. p. 519.

A French Count being a volunteer in Turenne’s army, desired the honour to command a party to attack some Germans that appeared in view of the French, and seemed to brave them; which being granted, he advanced toward the enemy, but soon retreated to the General, who demanded, ‘Why he did not charge the Germans?’ The Monseigneur told his Excellency, ‘That he came back to request him to order him

‘as

‘as many bags as there were Germans, for he resolved to make him a present of every one of their heads.’ The General smiling said, ‘He need not give himself that trouble, for, if he killed them, or forced them to fly, it was sufficient.’ Whereupon the Count made another advance a little nearer the Germans, but returned with greater speed than he advanced; upon which the General said, ‘What, Monseigneur, are you afraid of them?’ ‘No Sir, (replied the Count), but I am ashamed of them, for they are such a company of tattered scoundrels, it would be a disparagement to my honour, and the grandeur of my family, to fight with such a ragged party; but, if they will appear fine, and dress *a la mode de France*, I will engage them all myself.’ ‘Go and tell them so,’ said the General. Upon which he advanced alone; and the officer that commanded the Germans, thinking he came to *picquere*, rode to meet the Frenchman, who coming almost within pistol-shot, retreated as before; but the German pursuing, shot him dead as he was running away.’—French Hist. l. 4. c. 12. p. 298.

Baltazar Gratian, in his Maxim, intituled ‘The Man of Ostentation,’ Number 267. shews us how to moderate this humour, that one may neither over nor undervalue one’s self; for, says he, ‘It is now the custom of politicians to talk of nothing else, and think it the greatest wisdom to let other men know they are wise; for, to know, and at the same time to know how to set it off to the best advantage, is a superlative cognition; and an ounce of this courtly art serves them to better purpose than a hundred pound weight of real capacity without it.’ Of what importance is it that a thing is excellent, if it does not appear to be so by a modest kind of ostentation?—L’Homme de Cour. p. 319.

That great lover of learning and ingenuity, the Right Honourable the Earl of Dorset, hearing the advantageous character of Mr Butler, author of that excellent burlesque poem, intituled Hudibras, ordered Mr Fleetwood Shephard to bring him into his Lordship’s company to drink a bottle; which being done, Mr Butler appeared,

appeared, while the first bottle was drinking, very flat and heavy; at the second bottle extremely brisk, vivacious, full of wit and learning, and was very facetious company: but, at the third bottle, sunk again into phlegm and dulness, that none could have imagined him to be the author of Hudibras, whose every line is all wit, mirth, and pleasantry. Next morning, Mr Shephard asked his Lordship's opinion of Mr Butler, who answered, 'He is like a Morefield's nine pin, little at both ends, but very great in the middle.' He knew much, but had not the art to show it.

Ostentation gives a genuine lustre to heroic qualities, and adds, as it were, a new life to all things that have truth and reality for their vouchers; for, without merit, it is but a vulgar cheat, which serves only to display men's faults, and consequently to purchase contempt instead of commendation. Some men make a heavy bustle to get out, and appear upon the theatre, in the open view of the world; and what does it tend to at last, but to discover their ignorance, which their privacy had civilly concealed to their reputation?

C H A P. XIX.

Of Bounty and Liberality.

THE great advantage of wealth and power is, that the possessors of them are in a capacity of doing more good than other men. Happy are those great men that employ them for that purpose; because an open hand procures them certain friends and faithful dependants, secures them of sound advice in prosperity, and pillars to support, and heads and hands to defend them in adversity. Men value themselves, and employ their diligence and fidelity, at the price their patrons put upon them. A Prince that feeds useful men only with wind, lays them under the temptation of hearkening to the next fair bidder to procure themselves more substantial aliment. Inclination may excite a
formal

formal duty and affection; but the best way to secure men entirely to Princes' devotion, is to buy them by acts of bounty and liberality. Interest governs the world, and every man in it.

Cracus King of Poland, having plentifully rewarded the services of a certain courtier named Vapavious, when this person was tempted by Lechus II. with a great sum to betray his master, he resolutely refused it, saying, 'My master, Cracus, has bought me already by repeated obligations, and I will not desert him and sell myself to the Devil for your money.' And, when Lechus had barbarously murdered his brother Cracus in a wood, Vapavious was the first man that rose up in arms to revenge what he could not prevent, and never laid them down till he had banished him the country, and set up Venda a virgin of the Royal Family.—Micral. l. 2. Chron. Pomeran. p. 172.

Francis Ruffel, the second of that surname that was Earl of Bedford, was so charitable and open handed to the poor and needy, that Queen Elizabeth said, 'He made more beggars than all the noblemen in the kingdom;' which the noble Earl being acquainted with, said, 'Then he had a greater share of blessings, and thought it more agreeable to his quality to make a thousand beggars by liberality, than one by racking tenants, or by covetousness or oppression.'—Fuller's Holy Stat. p. 297.

Porfenna King of Hetruria, making war against the Romans, in order to bring in Tarquinius Superbus, and laying siege to Rome anno U. C. 246, a great famine was in the city; but a treaty of peace being concluded between them, Porfenna commanded his whole army, at the raising of the siege, that they should take nothing with them but their arms; and so left his whole camp stored with plenty of all manner of provisions for the mouth, with abundance of other riches, as a charitable donation to relieve the necessities of the Romans, which continued them in a strict friendship with that obliging Monarch.—Plut. Publicola, p. 107.

Sir Julius Cæsar, chancellor of the dutchy of Lancaster, and privy counsellor to Queen Elizabeth, was a person

a person of such extraordinary charity to all deserving persons under necessitous circumstances, that his fame, like his bounty, was spread over all the kingdom. A gentleman once borrowing his coach, which was well known to all sorts of mendicants, was so importuned with beggars in London, that it cost him more money to acquit himself from the noise they made about him, than would have paid the hire of twenty coaches for a longer time.

Cymon, the noble Athenian, being raised to a great estate by warring against barbarians, laid it all in common for people to carry away what they pleased. If any person of real worth were reduced to want, he would liberally supply them; which caused Leontinus Gorgias to say, 'That Cymon was one of the wisest and best men in the world; for, as he knew how to acquire riches, so he employed them so happily, that he procured himself and his memory immortal honour and glory.'—Fulgofus, l. 4. c. 8. p. 424.

Alexander the Great merited that addition as well by his princely bounty as by his conquests. When Perillus requested his assistance to make up a portion for his daughter, he gave him no less than fifty talents. Perillus said ten were enough. Alexander answered, It may be so for the receiver, but a lesser sum would not have agreed with the majesty of the donor. He commanded his treasurer to give Anaxarchus the philosopher as much money as he should ask for; but, when he demanded a hundred talents, the treasurer would not pay it before he had told the King of it, who replied, that Anaxarchus knew of whom he asked it, and would not undervalue his benefactor, by demanding a less sum than was fit for him to give, because he knew he had a friend that was able and willing to give him that and a greater sum if he had occasion for it. Another time, seeing a muleteir that had overladen his mule with gold, take the burden upon his own back, and being ready to sink under it; he said to the poor man, thy burden is too heavy for thee; but, that it may seem lighter and less troublesome, carry

carry the gold to thy own tent, I freely give it thee.

—Fulgof. l. 4. c. 8. p. 538.

Pope Alexander V. was so very liberal to persons of ingenuity and probity, and so magnificent in buildings applied to the use of the public, that he used to say, ‘ When he was a Bishop he was rich, when he ‘ was a Cardinal, and had greater comings in, he grew ‘ poor, and now, being Pope, he was a mere beggar.’

—Fulgof. l. 4. cap. 8. p. 554.

Alphonfus senior, King of Sicily, always wore very rich rings upon his fingers; and, when he washed, that he might not hurt the stones, used to put them into the hands of the servant that stood nearest to him. His Majesty once gave them to one that, supposing the King had forgot them, employed them to his own benefit. The king took no notice of it, but put on other rings; and, going another day to wash his hands, he that had not restored the former, put forth his hand to receive those he was pulling off; but Alphonfus, putting his hand back, said to him very softly, I will give thee these rings to keep when thou restorest them I formerly entrusted thee with, and proceeded no further against him for his deceit.

Sannazarias was the ingenious author of the following witty hexastic made upon the celebrated city of Venice:

Viderat Ardacis Venetam Neptunus in undis,

Stare Urbem et toti ponere Jura Maria,

Nunc mihi Tarpeias quantum vis Jupiter Arces

Objice, et illa tui moenia Martis, ait,

Sic pelago Tibrim praefers, Urbem aspice utramque,

Illam homines dices, hanc posuisse Deos.

For which the Poet was rewarded with a hundred zechins out of the public treasury for every verse, which amounts to three hundred pounds English.—

Howel's Ep. vol. 1. p. 59.

Henry of Lancaster, generally called the good Earl of Derby, having taken Bigerack in Gascoigne in the year 1341, he gave to every soldier the house he should first make himself master of. One soldier seizing upon the house of one of the masters of the mint, found such a

vast

vast quantity of money, that he thought too much for his share, and therefore went to the Earl to know his pleasure about the disposing of it. The Earl generously answered, ‘ I must not play children’s play, to give and take ; it is all thy own if it were three times more than it is.’—Cambden’s Remains, p. 210.

At the fight of Poictiers, James Lord Audley being terribly wounded, the Black Prince, with great thanks for his good service, made him a present of four hundred merks a year in land, which he gave as freely to his four Esquires that waited on him in the fight ; which the Prince being advised of, and thinking his present was flighted, the Lord Audley gave him satisfaction to the contrary in this answer : ‘ I must reward those that do well by me. My Esquires, with the hazard of their own lives, saved mine in the heat of the battle, and I, God be thanked, have a plentiful estate derived from my ancestors, sufficient to support me in your Highness’s service.’ The Prince, commending his bounty and generosity, confirmed his grant to his Esquires, and gave the Lord Audley lands of six hundred merks a-year in England.—Speed’s Hist. p. 402.

Nicholas King of Cyprus, the son of Evagoras, gave Isoerates the rhetorician, for one oration that he dedicated to him, the sum of twenty talents in silver.—Plut. Moral. p. 924.

Virgil repeating to Augustus Cæsar three books of his Eneids, Octavia his sister, and mother of Marcellus, whom Augustus had adopted, (but died in the eighteenth year of his age), being present, when the Poet was lamenting the loss, and describing the mourning for Marcellus in these words,

Heus miserande Puer, si qua fata aspera rumpas :

Tu Marcellus eris—

Octavia died away ; and, being brought to life again, ordered the Poet to desist, but gave him ten sesterces for every verse he had repeated, which being twenty-one, amounted, in English money, to above fifty thousand crowns.—Camer. Oper. Subcisiv. c. 4. p. 49.

C H A P. XX.

Chastity, and Unchastity. Examples of them, both in Men and Women.

CHASTITY is a great and shining virtue, of which the utility is sufficiently known, both in the peace of conscience, preservation of conjugal affection, and the quiet of families. Religion infuses it into the soul; and nothing less than a pious, firm, and constant resolution, can maintain it without spot or blemish; because the contrary vice, confederating both with body and mind, is very hard to be conquered; and there is neither continence nor virtue where there are no opposing desires. Many make profession of chastity, but there are but few that practice it. Words are too faint a proof of this virtue; for, when they inveigh against unchastity with an affected look, their eyes give the lie to their tongues; and speaking in a loose kind of cant, which always goes against the grain, shews their desires are extravagant, and that they only want importunity or opportunity to be unfaithful.

Thomas Archbishop of York, who lived under the reign of Henry I. falling into a distemper, and advising with his physicians upon it, they said he could recover his health by no other means than the company of a woman; to which he answered, 'That the remedy was worse than the malady;' and so died as he lived, a virgin.—Polyd. Virg. l. i. c. 30.

Demetrius King of Athens so admired a beautiful youth called Democles the Fair, that he left no way unattempted, either by kind words, great promises, considerable presents, and other whiles by menaces, to debauch him Sodomitically; to avoid which, the boy retired from public places, and the Baths, and washed himself in private. Demetrius was no sooner informed where he was bathing, but he broke in upon him; and the youth finding an utter impossibility to escape the violence of the King's unnatural lust, he uncovered the furnace where the water was boiling, leapt

leapt into it, and put an end to his life, rather than violate his chastity.—Plut. in Demetr. p. 899.

A Spanish youth, named Pelagius, of a beautiful countenance, being a hostage to the Moors, Abderamine King of Morocco was so smitten with him, that he discovered his base desires, by repeated lascivious actions; which the noble youth as frequently and scornfully rejected; which the King resenting, resolved to gain by compulsion, what he could not obtain by persuasion; which the youth being apprehensive of, and excited by generous indignation, struck the brutish King with his fist upon the face, saying, ‘Now, infidel dog, thou mayest kill me, but thou shalt never rob me of my chastity.’ This blow cooled the barbarian’s unnatural amours, but inflamed him with so much anger, that he caused the youth to be cast into a military sling, threw him over the river Baetis, and dashed him to pieces upon the rocks on the other side.—Lips. Monit. l. 2. c. 17. p. 398.

Panthea, a lady of surpassing beauty, being taken prisoner by Cyrus’s soldiers, to whom they were conducting her, Cyrus commanded they should not do it, lest he, by seeing her, should be tempted to violate his own or her chastity, though it proceeded no farther than the eyes. And, when Araspes, one of his intimates, urged him to make her a visit in her tent, as a Lady worthy of that honour, he answered, ‘For that reason he ought to shun her company, lest frequenting her society should make him neglect the great affairs of his country.’—Ibid.

Romilda, though a lascivious Princess in her conversation, yet she had two lovely daughters, as renowned for their chastity as their mother was for wantonness; for when, by the mother’s perfidy, the Venetians had entered the city of Triol, and committed all kinds of barbarities, they preserved their honours unblemished, by keeping raw horse-flesh under their arm-pits, which made them stink so horribly that no man would approach them, for fear of being suffocated with the loathsome smell; and so, by this honest device, kept
K 2 their

their virginities from being attempted by the barbarous conquerors.—Camer. hor. Subciv. cent. i. c. 7. p. 39.

Timoclea, a virtuous Lady of Thebes, when that city was sacked, she was ravished by a rude Prince of Thracia; but she resolving to take revenge on the ravisher proportioned to the injury he had done her, dissembled her resentments, told him she would direct him to a place where a great deal of riches were buried, and immediately led him to a room in the house, where there was a very deep well; and the rapacious Thracian lying down upon the brink to look into it, she took him by the legs, and threw him headlong into the well, with a quantity of stones after him, to prevent his climbing up again. Being some time after brought before Alexander, and accused with destroying one of his captains, she confessed and justified the fact, as an act of justice inflicted upon an insolent ravisher. And being asked who she was? She said, ‘She was the sister of Theagenes, who bravely lost his life fighting against Alexander’s father in the battle of Cheronaea.’ At which undaunted answer Alexander gave her liberty, with commendations of her courage and chastity.—Plut. Parrel. p. 670.

A maid of transcendent beauty, whose name was Lucia, and of as signal chastity, lived, among others, in the territories of a powerful Lord, whose lust being heightened by authority, sent his agents in mischief to seize this innocent creature, who being at the gate of the place of her abode, threatened to kill her if she was not quickly put into their hands. The maid herself came forth, and demanded, ‘If there was any thing in her power to oblige their Lord?’ they answered, in a scoffing manner, ‘Her eyes had captivated their Lord, and he could have no content without them.’ ‘Well, (said the virgin), give me leave to retire a little to my apartment, and I will gratify him in that particular, (which the messengers consenting to), she pulled out her eyes with her own fingers, and reeking in blood, sent them as a present to him, (saying), here, take what your master desires; these he may have, but I will preserve my virgin

‘ virgin chastity ;’ at the sight of which, the Lord was so seized with shame and confusion, that he withdrew into a convent, and there ended his days in sorrow.—Rad. in Viri Dacio. Caus. Hol. Cour. p. 1. l. 38. p. 106.

Manlius the Roman Consul having conquered the Gallogrecian forces, among others the wife of Prince Orgiagon was taken prisoner, who was a woman of exquisite shape and beauty, and was ravished by a centurion; but being ransomed, and the place appointed to deliver her and receive his money, when the Princess saw him employed in weighing the gold, she commanded her friends, in her own language to cut off his head; which being done, she took it up, carried it to the Prince her husband, threw it at his feet, and at once told him the injury she had sustained, and the just revenge she had taken on the ravisher.—Valer. Max. l. 6. c. 1. p. 561.

A matron of Ephesus was of such a celebrated character for her chastity, that she became the discourse and admiration of all the country. When she buried her husband, she was not contented with the usual expressions of grief in following him to the grave, but she followed his corpse into the very vault, and there continued lamenting whole nights and days together, against the power of the magistrates, and the persuasions of her friends; all people lamenting the severity she imposed upon herself, in being there five days without any kind of sustenance, or any company but her servant maid, who assisted her sorrow, and repaired thither as occasion served, insomuch that the whole city thought her the nonpareil of her sex in conjugal affection. While this doleful scene was acting, the Governor of the province had commanded some notorious thieves to be crucified near that dormitory, and appointed a soldier to watch there day and night, that their friends might not take them down from the cross and bury them. The soldier perceiving a light among the tombs, descended the vault, and seeing a beautiful woman sitting by her husband’s corpse, in a very mournful posture, he fetched his supper into the

vault, and used such words to abate her sorrow, and give her comfort, as are commonly employed on such doleful occasions; but she was rather exasperated, and tearing off her hair, laid it upon the breast of her dead husband. The soldier continued to give her consolation; and her maid joining with him, at length the soldier prevailed with her to eat, then attempted her chastity also, and succeeded according to his wishes. They lay together three nights successively. In this time, the relations of one of the crucified thieves seeing they were very negligently watched, they took down their relation, and buried him. The soldier in the morning seeing one of the thieves was stolen from the cross, grew desperate upon the thoughts of being hanged up in his place; and therefore, to punish his negligence, told the woman he would kill himself with his own sword, beseeching her to let him, after death, find a place in that vault by her husband. The woman commiserating her friend, and being altogether as compassionate as she was chaste, and unwilling, after she had dried her eyes for her husband, to fall into a second mourning for a friend that had brought her out of her first melancholy; she demurely told him, 'That she had rather part with a dead husband, than occasion the death of a living friend;' and immediately commanded her husband's body to be taken out of the coffin, his nose to be cut off to disfigure his face from being known, and gave him to supply the place of the thief that was stolen away. The soldier admiring the woman's wit that had found out an expedient to save his life, went about his work immediately, and having filled the empty place, left the people to wonder by what means the thief was got upon the cross again.—Petron. Arb. in Satyr. p. 140.

141.

Queen Emma, mother of Edward the Confessor, being slandered with a report of an unchaste familiarity with Alwyn Bishop of Winchester, her son giving credit to it, dispossessed her of all her goods, and, for her purgation, ordered she should pass the fire-ordeal, which was to be performed in this manner. Nine
plow-

plow-shares, red fire hot, were laid in unequal distances, over which she must pass barefoot and blindfold, and, if she passed over them unhurt, then she was pronounced innocent, if otherwise guilty. This trial she underwent, and came off untouched, to the great astonishment of all the spectators; in remembrance whereof, she gave nine Manors to the minister at Winchester; and King Edward, to commute for the injury he had done her, gave to the same cathedral church the island of Portland and Dorsetshire.—Hist. Eng. Octav. Vol. i. p. 66.

Joan Queen of Naples was of so debauched a life, and insatiate in her lust, that she caused Prince Andrew, a Hungarian, her first husband, to be hanged at her bed-chamber window, for insufficiency. Lovis of Tarentum, her second husband, wasted himself to death by endeavouring to satisfy her. James of Taron, was her third husband, whom she caused to lose his head for lying with another woman. Otho, Duke of Brunswick, was her fourth and last husband; for the King of Hungary, in revenge of his son's death, raised war against her; and having taken her prisoner, hung her up at the same window where she hanged her first husband. Heylin. Geogr. p. 162.

CHAP. XXI.

Cheats Impudently and Cunningly contrived.

A GREAT stock of confidence, covetousness, and common ingenuity, unallied with principles of justice and honesty, generally turn into fraud and villany; and taking the whipping post and pillory in their way, have their end at the gallows, if committed by little scoundrels; but, if acted by great men, who can break through cobweb laws, yet their ill-gotten wealth, being attended with the curses of the injured sufferers, and the wrath of heaven, they seldom continue in the possession of the defrauders to the third generation.

Robert

Robert de Evereux, the brave, but unfortunate Earl of Effex, by the ill advice of some about him, and his own ill usage at court, having incurred the guilt of high treason, complained at his trial, that the letters produced at his trial were counterfeited; and upon diligent inquiry into that matter, a bold and impudent cheat was discovered. The Countess of Effex fearing as their circumstances stood, her husband being beset with powerful enemies, that he might fall into trouble, put some letters which her Ladyship had received from him into a cabinet, and intrusted it in the hands of a Dutchwoman, called Rihoue, who was under all the obligations in the world to be faithful to the Lady. She accordingly hid them as she thought securely in her own house; but by ill chance her husband John Daniel found them, read them over, and observing that there was something in them, that might incense the Queen and endanger the Earl, caused them to be transcribed by one that was expert in counterfeiting hands; and when the timorous Countess was ready to lie in, he went to her, and told her, that unless her Ladyship would give him three thousand pounds, he would deliver them into the hands of her husband's enemies. The good Lady, who had a tender affection for the Earl, was desirous to prevent that danger at any rate, and for that purpose gave him immediately eleven hundred and seventy pounds, and yet notwithstanding that great sum of money, the villain gave her only the copies, and kept the originals to get another sum for them from the Earl's enemies; for which being tried and convicted, he was condemned to perpetual imprisonment; fined three thousand pounds, two whereof were to be paid to the Countess, and sentenced to stand two hours with his ears 'nailed to the pillory,' with this inscription on his breast: 'A wicked cheater, forger, and imposter.'—Hist. Engl. Octavo. Vol. 2. p. 181.

A merchant in Sweden, whose name was Wolfange, having gained a great estate, took an affection to a poor man's son in the town where he lived, and without any consideration but his service made him his apprentice

prentice; and when he was out of his time, lent him money gratis to trade for himself, in which he was so successful, as in a short time to arrive to a plentiful estate also, and still carried it so fair to his master, that when the merchant died, he left this his quondam servant his sole executor, with the management of an estate of sixteen thousand pounds for the benefit of three children, one son, and two daughters, he left behind him. The merchant being dead, the executor married the eldest daughter, and gave himself three thousand pounds with her; the other sister by ill practices (as it was afterwards suspected) fell into a consumption, made her will, gave her three thousand pounds to her sister, and died. Being thus possessed of six thousand pounds of his master's estate, his business was to get the rest; to that end, under pretence of great kindness, he sent the son to be his factor beyond sea, but so contrived the matter with the master of the ship in which he went, that he was sold a slave into Turkey, and soon after a report was spread that he died at Livourna in Italy. Now the executor in right of his wife is master of the whole estate, lived at ease, and enjoyed his pleasure, while his poor brother-in-law underwent a miserable slavery among the Barbarians. Three years were elapsed since the young man left Sweden; and a brief being read in the executor's parish church, for the redemption of slaves out of Algiers, which in apt expressions set forth their miserable condition, it struck this executor to the heart, conscience flew in his face, and the horror of what he had done to his good master's only son, and by marriage his brother, kindled such a fire in his breast, that he could neither eat or drink, or sleep; and finding death approach, he sent for the chief magistrate of the town with the minister, confessed his fault, gave money into their hands to redeem young Wolfange, and thirteen thousand pounds to give him at his return. Then all of a sudden he recovered his health to admiration; but his wife grieving for what her brother suffered died quickly after, and his two children within a year. He lived till his brother being redeemed, returned to his native country, and

and having delivered into his hands all his father left behind him, he relapsed into his former distemper, made his will, gave Wolfange every penny of his whole estate, to recompense the injury he had done, and died a sincere penitent.—Swed. Hist. cent. 4. l. 12. p. 483.

Richard Smith of Shirford, in the county of Warwick, Esquire, having an only daughter named Margaret, and being out of hopes of male issue, treated of a match with Sir John Littleton of Frankley, in the county of Worcester, between his daughter and William Littleton, third son of Sir John, and offered to settle all his lands in reversion after his death, in defect of other issue, upon William and Margaret, and their heirs begotten in lawful wedlock; but in case they should have no issue, then the land should return to his own lawful heirs. On these terms the marriage was agreed on, and deeds of settlement being drawn; Mr Smith left them with Sir John Littleton to have them engrossed, and ready to seal on a certain day appointed for that purpose. Accordingly Mr Smith came to Frankley, and as the deeds were reading, in comes Sir John Littleton's gamekeeper very abruptly, and acquaints the gentlemen there present, that there was a brace of fat bucks at lare in the park, who had glasses in their tails, for Mr Smith's dogs to see their faces in; whereupon Sir John, who laid the plot, entreated Mr Smith to seal the writings without reading them any further, protesting they were the same to a title with the draught he left with him. Mr Smith meaning no ill, suspected none, sealed the writings, and went into the park with his own dogs to course the bucks, a sport he much delighted in. The two children; for they were but each nine years old, were married, and lived with Sir John till about six years after, and then the youth falling from a horse died. Mr Smith resolved to take his daughter home to him; Sir John intending to marry her to his second son George refused to deliver her, for he had so contrived the deed of settlement, that for want of issue, the lands were to come to that son, contrary to all intents and purposes to the first agreement. But see what attended this fraud

fraud and juggling: These lands descended from Gilbert to John, and from him to the Crown, as being one of the conspirators with the Earl of Essex, in the forty-second of Queen Elizabeth, he died in prison. Muriel widow to the said John, petitioned James I. to have these lands restored, and obtained it; but she apprehending that she should be involved in suits at law with Mr Smith, sold them to Serjeant Hole an eminent lawyer; he divided them among his five sons, who consumed them in Lawing one against another, about the dividend: And as none of the issue of Gilbert Littleton, to whom they descended by the fraudulent conveyance, do enjoy one foot of them, so it is remarkable, that the son and heir of George by the same Margaret, viz. Steven Littleton of Holbeach in Worcestershire, was followed by a very hard fate; for being one of the conspirators in the Gunpowder Treason, in the second of James I. he lost his life and estate.—Dugdale's Antiq. Warwickshire, p 38.

Earl Godwin, in the reign of Edward the Confessor, coveting the rich and well situated Nunnery of Berkeley, in the county of Gloucester, contrived to get it for himself in this manner. He left a proper handsome young man among the nuns, who was either really or pretendedly indisposed in his health to be recovered by them; who quickly grew so brisk and gamefome, that by his youthful allurements, several of the nuns lost their chastity, and were gravidated. The young spark, if he had been sick at all, returned not long after to Earl Godwin in perfect health; but told him, he had left the sisters breeding, sick, and puking behind him; the noise whereof having filled the country, became also the public discourse at court. Earl Godwin, who contrived their violation, complained of it to the King, as 'a horrid abuse and reproach to the order.' Officers are sent down to make inquisition of the report, who returned it to be true: The nuns are turned out, the convent, with its revenue, being escheated to the Crown, were granted in lay fee to Earl Godwin as a gratuity for making the discovery; 'so frailty was punished, and

‘and wilful wickedness rewarded.’—Full. Ch. Hist. 1. 2. cent. 11. p. 142.

The same Earl, notorious in history for several evil practices, having a greedy desire to the rich manor of Boscum in the county of Suffex, wheedled it out of Robert Archbishop of Canterbury, by this little artifice. One day meeting the Archbishop, he saluted him after this manner, ‘Da mihi Basium,’—‘Give me a kiss,’ an usual favour to ask so great a dignitary in the church; the Archbishop answered, ‘Do tibi Basium,’—‘I give thee a kiss,’ but intending nothing else; now *Basium* in Latin signifying Boscum, the manor above mentioned, as well as a kiss or buss, the Earl immediately took possession of it: and though there was no intention in the proprietor, nor valuable consideration promised or paid for it, but that all was trick and cheat; yet by Godwin’s great authority at court, and the wretched cowardice of the mean soul’d Prelate, he quietly enjoyed it, till long possession grew into a ‘right, and alienated it from the church for ever.’—Full. Ch. Hist. Ibid.

From these exploded cheats I take leave to descend to one of another kind, viz. knavish chemists, which is grown so common, it calls aloud for a timely detection, before more families are ruined by the pretended ‘transmutation of other metals into gold and silver,’ by their powder of projection as they call it, and their *aurum potable*, which is all but cheat and tricks of legerdemain to impose upon the ignorant and covetous. These Alchymical quacks, such as Moses Stringer is, say their ‘powder of projection is the seed of gold itself,’ and has the faculty of multiplying or encreasing the gold, when some small quantity of it is mixed with other metals; and to give a proof of their art, they put some melted gold over the fire, then they cast some of their powder of projection into it, stirring the matter about with a rod of iron, or some other metal for some little time, then cast their gold into an iron mould, and it proves to have received a considerable augmentation. At first this experiment strangely surprises the spectators, and they are ready to cry out a miracle,

miracle, a miracle. Then some are ready to buy this powder of projection, which the cheater sells them at a great price, and so has served his own purpose. The purchaser hugs himself with the opinion of being vastly rich by this art on a sudden. Home he goes to multiply gold, melts it, flings in the powder, stirs about the matter, observing the same circumstances which he saw the alchymist do before him; but at last finds he was wretchedly imposed upon. Now the mystery of this egregious piece of knavery was thus:

He that stirs the matter is privately provided with several little pieces of gold, to convey dexterously into the crucible or coppel at different times, so cunningly, that none of the spectators can perceive it; but when he finds he is so strictly observed that he cannot pass that cheat upon them, without being discovered, he then takes a rod of iron or copper, in the end of which he has inlaid gold, so as not to be discovered, then stirs about the melted gold with his artificial rod, the copper or iron melts, and with it the other gold mixes with the rest, and so makes an augmentation. Now if any body asks what is become of the end of the iron rod, he shews it you among the dross, for copper cannot mix with the body of gold. And so the cheat passes currently, and the impostor gets more gold into his own pocket.

That their *aurum potabile*, which they extol so much in physic, is also a mere cheat, any man may experiment, for if tried by a coppel, the whole flies away in fumes like quick silver.

Their turning of cinnabar into silver is another of their chimeras; for if the granulated silver be examined, the abuse begins to be discovered; for it is found to be exceeding light, and though it is increased in bulk, yet it weighs no more than the silver did, before it was put into the crucible to be incorporated with the cinnabar.—Dr Har. Transla. of Lemer. p. 49.

CHAP. XXII.

Of Children Dutiful, Degenerate, and Unnatural.

THEY who can wholly neglect, or remissly and carelessly perform the duty they owe to their parents, will soon forget what they owe to their God and their country. Relative duties are the first steps to a fair character in the world, and a conscientious performance of them has a good title to the choicest blessings it can bestow; but they that by vicious lives degenerate from the virtues of their ancestors, are stains to their families, and a reproach to themselves, but especially undutiful and unnatural children; for they are wretched excrescences, that ought to be cut away for fear of propagating monsters in the world.

In the unhappy civil wars between Octavianus and Antonius, Metellus, the son, was for the former, and his father Metellus for the latter; and, in the victory at the battle of Actium being taken prisoner, was brought before Octavianus, to have the sentence of death pronounced against him. Metellus, the son, knew him, though much broken by sorrow and confinement, and ran, with tears of joy in his eyes, into his father's arms, and, turning to Octavianus, said, 'This thy enemy has forfeited his life, but I have merited a reward for the service I have done thee in war; I intreat thee, therefore, give this venerable aged man his life, and put me to death instead of him.' Octavianus, moved by his filial piety, (though he had been a considerable enemy), gave the son the life of his father.—Lon. Theat. p. 257.

M. Pomponius accused L. Manlius, the son of Aulus, that he had added a few days to his dictatorship, and had proscribed his son Titus into the country from the society of mankind; which, when the young man had notice of, he hastened to Rome, and got to the house of Pomponius by break of day, who, being told that Titus was there, in hopes he had brought further matter to accuse his father of, called him into a private room; but, as soon as he entered, the young man

man drew his sword, and vowed to kill him immediately, unless he swore not to prosecute his father. Pomponius, in dread of his life, gave his oath; and, assembling the people, assigned it as a reason to give over his accusation. Indulgence is a great obligation to filial duty; but this is an example of natural affection to a morose father that treated his son with all imaginable unkindness and severity.—Lon. Theat. p. 273.

Of Sons Degenerating from the Virtues of their Fathers.

Herodes-Atticus was esteemed a non pareille in happy genius, and an eloquent tongue, yet was so unfortunate in a son of his own name, who was so horribly dull and stupid, that he could never be taught to know the letters of the alphabet.—Zuing. Theat. p. 1075.

A boy in Durham, son of a very ingenious gentleman, went to school nine or ten years, and yet in all that time could never be brought to know his letters; and, if that were all, it might be thought no great matter; but here is the mystery, that in one thing he seems to have a great memory, and in another none at all: He knows the powers of letters, but can remember nothing at all of their figure or shape: He can pronounce words plain enough, and spell syllables, and put them together, if one tell him the letters; but otherwise he cannot remember what such letters are called; but, as soon as he hears them named, will presently tell you what they spell, which commonly is the hardest task to children. Let him be told a thousand times that a round letter is called o, and that a strait letter, with a point over it, is called i; if you turn the leaf, he remembers nothing of it, nor knows any difference between a circle and a right line, and yet he is no fool: He sees and hears as well as any body; he can play at such games and sports as boys use in this country, and knows the rules to be observed in them, some of which are not very easy, and require a memory, and will now and then give an answer that looks like something of wit: He can write his name and make all the letters of the alphabet pretty fair, but yet he does not know them: He can name

them forward and backward as they stand in the row, but ask him one of these letters in another place, and he knows no more what to call it than if it were a Syriac or Arabic character. This account was sent to the Athenians by the boy's schoolmaster, to desire their opinions, 'Wherein the defect of his boy's capacity did consist, and how the same might be so far remedied, that, if possible, he might be taught to read;' who assigned as the cause, that the fibres running from the eye to the brain were defective in their situation, or obstructed.—Athen. Orac. vol. 2. p. 399.

CHAP. XXIII.

Undutiful and Unnatural Children.

It was six hundred years after the building of Rome, before the abominable sin of parricide was known among them. Lucius Otfius was the first wretched monster that murdered his father, and was hated in all succeeding ages. P. Malleolus, as we have it from Livy, was the first among the Romans that laid violent hands upon his mother; for which he was whipped first to blood, then sewed up in a sack, with a dog, a cock, a viper and an ape, and so cast into the sea.

Tullia, daughter of Servius Tullius King of the Romans, and wife to Tarquinius Superbus, with her husband, formed a conspiracy against her father; and Tarquin, watching his opportunity in the Senate-house, threw him down headlong from the top of the stairs to the bottom. His servants took him up almost dead; and, as they were carrying him home to his palace, in order, if it were possible, to recover him, others in the same conspiracy murdered him in the Cyprian Street. Tullia had been in the Senate-house to give her husband joy of being King, and returning home, happened to go that way. The coachman, astonished at the sight of the corpse of the murdered King lying in the middle of the street, stopped his coach in a horrible fright. Tullia looked out of her chariot, and percei-
ving

ving what the matter was, commanded the coachman to drive the wheels of her chariot over the body and face of her own murdered father; whereupon that street, which before was called the Cyprian or Good Street, was from that action called the Wicked Street.—Liv. Hist. l. 1. p. 18.

The Emperor Nero had several times, but in vain, attempted to poison his mother, he therefore contrived false roofs, supported by an engine, which, being taken away, the floors might fall, and crush her to death, while she was asleep; but, being also disappointed in that and several other stratagems, he committed the murder of his mother Agrippina to Amicetus, one of his centurions, who hiring others fit for that purpose, went to the Villa of Agrippina, surrounded the house, broke open the door, and, with his sword in his hand, went to her bed-side. She apprehended what he came for, shewed him her belly, and bid him wound her in that part which had brought forth such a barbarous monster as Nero was. After many wounds she died; and Nero coming to view her corpse, took her limbs into his hands, commending some, and dispraising the make and shape of others. Then he caused her belly to be ripped open, that he might see the place where some time he lay; and being thirsty, was so unconcerned at the hideous sight, that he drank in the same room, and then departed, saying, ‘He did not think he had so fine a woman to his mother.’—Suet. in Neron. c. 34. p. 254.

CHAP. XXIV.

Of Clemency, Commiseration, and Pity.

By how much the greater and better men are, so much the more are they inclined to shew mercy, and commiserate the deplorable condition of those who stand in need of it. A great soul will do all in his power to conquer and subdue his enemies; and, after that, will double his conquest, by extending his clemency

to those whom he had power to destroy. It is a matter of great difficulty to determine which of these acts, either of valour or mercy, redound most to his honour; though some, without hesitation, give the crown to clemency, as a virtue that most resembles the Deity. Revenge and cruelty, where men cannot resist, is offering violence to human nature, and usurping that of devils; for justice itself never appears in a brighter orb than when it is intermixed with mercy, shewing compassion to the man, and punishing the crime.

Widomore, Viscount of Limoges, having found a great treasure of gold and silver under ground, sent a considerable part of it to our King Richard I. which he refused, and laid claim to the whole, as found in his dominions.

Widomore refusing to comply with his demand, the King besieged his castle, where he imagined the treasure was hid. Those within the castle defended themselves, and King Richard going, with his General, about the Castle, to find in what place to make the assault, Bertram de Gourdon shot a barbed arrow from the walls that hit the King in the arm with such a deadly force, that he was immediately carried off to his lodgings; however, the Castle was taken, and all put to the sword but Bertram, who was preserved by the King's special command. The arrow was drawn out with great torment, but the head was left behind, which being cut out by unskilful surgeons, so mangled his arm that he despaired of life: And having disposed his estate to his brother Earl John, he commanded that Bertram should be brought before him; of whom he demanded, 'What injury he had done him that provoked him to do that mischief?' Bertram answered, 'Thou hast killed my father and my two brothers with thy own hand, and now thou wouldst have killed me also; take what revenge thou wilt, I shall willingly endure the utmost cruelty thou canst inflict upon me, since I have killed thee that hast done so much mischief in the world.' The King notwithstanding his rough answer, freely forgave him his death, caused

caused him to be set at liberty, and a hundred shillings Sterling to be given him.—Hist. Eng. Vol. i. p. 136.

Lewis XII. when Duke of Orleans, was severely persecuted by Charles VIII. the then King of France, who put him in prison in danger of his life. Most of the nobility and populace complying with the times, declared also against this unfortunate Prince, though next heir to the crown. Charles dying suddenly, Lewis ascends the throne, without taking any notice of the injuries and dishonours he had formerly sustained; insomuch that one that had been constant and faithful to him in all conditions, begging the estate of a citizen of Orleans who had been his notorious enemy, the King answered, ‘Ask what else you please of me, and
‘I will soon convince you that I put a real value on
‘your merits, and will reward the faithful services of
‘my friends; but discourse no more of this, for the
‘King of France will not revenge the indignities offered to the Duke of Orleans.’ And further declared, that none of the dead King’s counsellors, officers, or guards, should lose their employments, but be kept in the same honours, and under the same salaries, which they had when the last King was living.—Lips. Monit. l. 2. c. 12. p. 306.

CHAP. XXV.

Of Conscience, the Force and Effects of it.

So wonderful is the power of conscience, that it will bear itself up against all opposition; and, tho’ men, to gratify their sinful lusts, or sensual appetites, may silence it for a while, yet it will find a time to speak so loud, that it will be heard in despite of all endeavours to stifle it. It will make us betray and fight against ourselves, and, for want of other witnesses, give evidence against its owner.

Occultum quatiens animo tortore flagellum.

Juven. Sat. 13.

Conscience,

*Conscience, the torturer of the soul, unseen,
Does fiercely brandish a sharp scourge within.
Severe decrees may keep our tongues in awe,
But to our thoughts what edict can give law?
Even you yourself to your own breast shall tell
Your crimes, and your own conscience be your hell.*

Dryden.

Bessus the Pæonian being reproached with ill nature for pulling down a nest of young sparrows, and killing them, answered, that he had reason so to do, ‘Because these little birds never ceased falsely to accuse him of the murder of his father.’ This parricide had been till then concealed and unknown; but the revenging fury of conscience caused it to be discovered by himself, who was justly to suffer for it.—Mont. Essex. Eng. vol. 2. c. 5. p. 57.

—Prima est hæc ultio, quod se

Judice nemo nocens absolvitur.

—’Tis the first punishment of sin,

That no man does absolve himself within.

Juv. Sat. 13.

King Richard III. after he had murdered his innocent royal nephews, was so tormented in conscience, as Sir Thomas Moore reports from the gentlemen of his bed chamber, that he had no peace or quiet in himself, but always carried it as if some imminent danger was near him. His eyes were always whirling about on this side and that side; he wore a shirt of mail; and was always laying his hand upon his dagger, looking as furiously as if he was ready to strike. He had no quiet in his mind by day, nor could take any rest by night, but molested with terrifying dreams, would start out of his bed, and run like a distracted man about the chamber; which is incomparably described by Mr Dryden in another case.—Stow’s Annals, p. 460.

Amidst your train this unseen judge will wait,

Examine how you came by all your state;

Upbraid your impious pomp, and in your ear

Will hollow, rebel! traitor! murderer!

Your ill-got power, wan looks, and care shall bring,

Known but by discontent to be a King:

Of

*Of crouds afraid, yet anxious when alone,
You'll sit and brood your sorrows on a throne.*

Dryden.

CHAP. XXVI.

Constancy of some Persons, and Inconstancy of others.

LEVITY is pretty in an infant, a shameful defect in men at maturity, and a monstrous folly in old age; because they seem to have lived to no purpose, since they neither know what they are, or what they should be; but, like weather-cocks, shift the scene as their fears or interest drives them. This cautions other men not to trust them, because they dare not trust or confide in themselves, but are always fluctuating in uncertainties, especially if the storms of adversity blow hard upon them; but constancy of soul is like balast to a ship, and keeps the man in a due poise betwixt the extremes of obstinacy and levity, and renders him fit to be a friend, and dreaded to be made an enemy.

Sylla having made himself master of the city of Rome, and expelled his enemies, summoned the Senate to meet, and came with an armed force, and demanded that C. Marius should immediately be declared an enemy to the people of Rome; and, which was very strange, there was none found in that grave Assembly that had courage enough to oppose his motion, but, by their silence, gave consent; only Q. Scævola the Augur, being pressed to declare his mind, and terribly threatened by Sylla, if he showed any reluctance, he then spoke in this manner: 'Though Sylla, thou think-
'est to terrify me with thy armed troops, that have
'encircled the Senate House, and have threatened me
'with death itself; yet I scorn to save a little superan-
'nuated blood by pronouncing Marius an enemy to
'this estate, by whose valour and prudent conduct not
'only this city of Rome, but all Italy has been prefer-
'ved.'—Val. Max. l. 3. c. 8. p. 91.

C. Mevius

C. Mevius, a centurion under Augustus in his war with Marcus Antonius, after the performance of many brave exploits was taken prisoner, and brought before Antonius, who demanded how he should deal with him? 'Then command me to be killed, said Mevius; for neither the hopes of life, or the fear of death, shall make me cease to be Cæsar's soldier, or begin to be thine.'—Val. Max. l. 3. c. 8. p. 92.

Modestus, deputy of Valens, the Emperor, seeking to win over St Basil, Bishop of Capadocia, among other prelates, to espouse to Arian heresy, he first tempted him with endeared expressions of kindness, and repeated promises of great rewards; but, finding the good Bishop was not to be sweetened out of his religion, he menaced him with banishment and cruel torments that should extend to death itself; but, perceiving all these attempts were equally insignificant, he returned to his master, the Emperor, with this character of the Bishop:—'He is so firm, that words cannot prevail with him, so resolved, that threats cannot move him, and so strong, that allurements cannot conquer him.'—Bishop Cowper's Sermon, p. 103.

Henry Prince of Saxony being told by his brother George, that, if he would abandon the Protestant religion and embrace Popery, he would leave him heir of all his dominions, he made him this answer, 'Rather than act against my conscience, and deny my Saviour Jesus Christ, I and my Kate, with each a staff in our hands, will beg our bread out of your territories.'—Luth. Colloq. p. 248.

Caius Caligula was of such a fickle humour, that every man was at a loss what to say or do to please him, because he was never half an hour in the same mind. The same Plutarch reports of Alcibiades, that he was frugal in Sparta, prodigal in Ionia, a drunkard in Thrace, sober in Egypt, wore plain clothes in Rome; and, when he kept company with Tissaphernes, exceeded the Persians themselves in gaiety of apparel.*

The

* *Xiphil. in Caligul. p. 95. Plutarch. in Alcibiad. p. 293.*

The Vicar of Bray, in Berkshire, being a Papist under the reign of Henry VIII. and a Protestant under Edward VI. a Papist again under Queen Mary; and a Protestant in the reign of Queen Elizabeth. He was reproached as the scandal of his gown, by turning so often from one religion to another. ‘I cannot help that,’ said the Vicar; ‘but, if I changed my religion, I am sure I kept true to my principle, which is, to live and die Vicar of Bray.’—Full. Worth. p. 82. Berks.

CHAP. XXVII.

Of Counsel and Advice, and the Benefit which accrues by hearkening to it.

SOME men would be wise, if they did not think themselves so: for such a fond opinion of one’s self, hinders one from taking counsel of such as are qualified to give it. ‘Nemo omnibus horis sapit,’ no man has his wits about him at all times, nor is fit to advise himself under every intervening and unexpected accident. In prosperity men are too proud to be advised, for they think they do not stand in need of counsel, having a self-sufficiency for their pilot. In adversity men’s understandings are generally so clouded by what they feel or fear, that they are unfit to advise themselves, and therefore should always be provided of a wise and faithful friend to assist and direct them. It is neither a lessening a man’s grandeur, or a sign of incapacity, to take council of others, but according to Solomon, is the character of a truly wise man.

A stranger having publicly said that he could teach Dionysius, the Tyrant of Syracuse, an infallible way to find out and discover all the conspiracies his subjects should contrive against him, if he would give a good sum of money for his pains: Dionysius hearing of it, caused the man to be brought to him, that he might learn an art so necessary to his preservation; and

and having asked him by what art he might make such discoveries, the fellow made answer, that all the art he knew, was, that Dionysius should 'give him a talent, ' and afterwards boast that he had received a ' great secret from him.' Dionysius liked the invention, and accordingly caused six hundred crowns to be counted out to him, and this served as well to keep his enemies in awe, as if it had been real.—Mont. Ess. Engl. Vol. 1. p. 188.

Francis I. King of France, designing to march with his army into Italy, called a council of war, to advise with his officers, which way he should lead his forces over the Alps; which Amaril, the King's fool overhearing, told them they should rather consult how to bring them back again out of Italy, as being an affair of the greatest importance. Well had it been if they had taken the fool's wise advice, for scarce a man of them ever saw France again.—Clark's Mir. l. 54. p. 217.

Three young men that had got a great estate in money by robbing on the seas, retired to a city, with a resolution to live honefter lives, and put their money into the hands of a banker, with mutual covenants, that he should deliver none of it, but when they were all three together. One of them told the rest, that there was occasion to lay out some money for the advantage of them all, to which they consented; and as they were riding out one day to take their pleasure, they called at the banker's house, and gave him orders to deliver to that person what money he demanded; they rode away, and he demanded the whole sum, laid it on his horse, and rode quite away with it. The two others threatened to sue the banker, as delivered in their absence; he in great perplexity advised with Gellius Aretinus, a witty lawyer, who gave him advice to acknowledge he had the money, and was ready to pay it according to their written agreement, viz. When all three came together to receive it; but they never more saw the third man, nor did the banker hear any more of their suit in law against him.—J. Text. Feriar. Hægeranar. c. 39. p. 182.

CHAP.

C H A P. XXVIII.

Of Courage expressed in Words, Deeds, and Contempt of Death.

PUSILLANIMITY, fear, and cowardice, in their own natures invite injuries and enemies; for those of their own size, in point of valour, will run headlong upon an adversary that has no defence but in flight or a mean submission; but a courageous soul, a brave man, is not to be dallied or jested with: He despises a mean souled antagonist, and scorns to engage but where honour is the purchase of apparent danger: He boggles at nothing but what is unjust, ungenerous, or cruel; and in all heroic enterprizes, never says ‘Go,’ but ‘Follow me;’ for his great heart, like Cæsar’s, knows no mean betwixt ‘All’ and ‘Nothing.’

A Spartan lady, hearing her son complain that his sword was too short, and that he wanted one a size longer, she made him this answer, ‘That no weapon was too short for a man of true courage; for, advancing one step forward, would make it long enough to serve his purpose.’—L’Homme de Cour. Max. 128.

A person unnamed in the history, having conspired to murder Malcolm King of Scots, who was a truly valiant Prince, the King took no notice of it, so as to punish the traitor by law; but, being one day a hunting, he singled out the fellow, and taking him into a remote place from the rest of the company, said, ‘Here is a convenient time and place for thee to do that like a bold man, that thou designedst to do basely and cowardly. Draw thy sword, then, and if thou canst kill me, being alone, thou art out of danger of punishment, because there is no body to accuse thee;’ which words being spoken with an undaunted courage, struck such terror into the intended assassin, that he fell down at the King’s feet, and humbly begged his pardon; which the King granting him, he became a very serviceable and faithful subject to the King the whole term of his future life.—Bak. Chron. p. 47, 48.

L. Sylla, finding his army almost broken to pieces, and ready to give way, in a battle against Archelaus general of King Mithridates, dismounted, laid hold of an ensign, and rushed among his enemies, crying out, ‘ Here
 ‘ Roman soldiers, I resolve to die, though you should
 ‘ leave me ; and if any man hereafter shall ask you
 ‘ how and where you left your general, tell them
 ‘ you left him fighting alone in the field of Orchome-
 ‘ num.’ The soldiers, shamed with these words, stood their ground, renewed the fight, and won the victory.—Fulgof. Ex. l. 3. c. 2. p. 301.

Henry Earl of Holfatia, surnamed Iron, by reason of his extraordinary strength and courage, being a favourite to Edward III. King of England, was hated by the courtiers, who, taking advantage of the King’s absence, prevailed with the Queen to make trial whether he was nobly descended, by exposing him to a lion, alledging the lion would not hurt him if he was truly noble. For this purpose a lion was turned loose in the night ; and Henry, having a night-gown over his shirt, with his girdle and sword, in which posture he used to walk in the morning in the base court of the Castle to take the air, met with the lion roaring and frizzling his shaggy crest ; but the Earl being undaunted, said in a harsh and angry tone, ‘ Stand you dog ;’ at which the lion couched at his feet, and the Earl took him by the neck and put him into his den, leaving his night cap upon the lion’s back, and so walked off unconcerned ; and looking up to the windows where the courtiers were, ‘ Now let the proudest of
 ‘ you all, that boast so much of your noble birth, go
 ‘ and fetch my night-cap, and take it for his pains ;’ but they shamefully pulled in their heads, and made no reply.—Crantz. Hist. Saxon. i. 3. c. 24. p. 91.

Malcolm King of Scots besieged Alnwick Castle, which being incapable to resist his force, must needs fall into his hands, because no relief could be expected ; whereupon a young English gentleman, without any other arms but a slight spear in his hand, at the end whereof hung the keys of the castle, rode into the enemy’s camp ; and, approaching near the King, and
 stooping

stooping the lance as if he intended to make him a present of the keys of the garrison, made such a home thrust at the King, that running him into the eye, he fell down dead, and the bold undertaker saved himself by the swiftness of his horse: And from this desperate action came the name of *Pierceye*.—Speed's Hist. p. 440.

CHAP. XXIX.

Of Covetousness, the Mischief and Folly of it.

COVETOUSNESS is truly said to be the root of all evil, fraud, deceit, oppression, lying, swearing, stealing, and perjury, are all derived from that original vice, which is offensive to God, as distrusting his providence, injurious to others by oppression, and exceeding troublesome and vexatious to themselves; for a greedy desire to get, anxious care in keeping, and a sordid fear in spending, gives them no rest or quiet, but keeps the misers, as it were always upon the fret, which is a kind of hell of their own creation. Nor does it terminate in particular persons, but it extends its wicked effects to the subversion of governments, ruins of families, and whole kingdoms. And, when all is done, covetousness is folly in the abstract, for it makes a man macerate himself when he has no cause to do it.

Marcus Crassus had above 300 talents left him to begin the world with, and, by his excessive covetousness, had scraped such vast sums of money together, that, when he was honoured with the consular dignity, besides a magnificent sacrifice he made to Hercules, he made a public feast for all the people of Rome at a thousand tables, and gave every citizen as much corn as would keep him three months. Then, being willing to know what his whole estate amounted to, it was summed up at seven thousand and one hundred talents; but it seems this was not enough to satisfy his greedy mind, but, having an evil eye upon the Parthian treasure, marched with a great force against them.

and being beaten and taken prisoner, Suvinas the Parthian general gave orders to cut off his head, and pour melted gold down his throat, to upbraid his excessive covetousness, that never thought he had enough.—Plut. in Vita Craffi, p. 543.

So meanly covetous was Cardinal Angelot, that he would go privately into the stable, and steal the corn from his own horses, cause it to be sold to his avener, and the money to be paid to himself. Accustoming himself to these little pilferings, the gentleman of his horse going into the stable in the dark, finding him there, and taking him to be the thief, gave him a good beating for his pains.—Clark's Mir. p. 113.

Mr Fuller tells us, in his Church History*, of a pasquin made against Dr Bancroft Archbishop of Canterbury, whom fame reports to be a very covetous prelate, penned in these words:

Here lies his Grace, in cold clay clad,

Who died for want of what he had.

Valerius Maximus tells us, that, when Hannibal had besieged Cassilinum, and reduced the garrison, for want of food, to the last extremity, a soldier happened to catch a mouse, and his covetousness exceeding his hunger, he sold it to one of his comrades for more than eleven shillings Sterling; but it proved a very fatal bargain to him, for he that bought the mouse saved his life by his purchase, and he that sold it died of famine.—Ibid. l. 7. c. 10. p. 206.

CHAP. XXX.

Of Cowardice, the Shame and Dishonour of it.

A COWARD, though he have never so many other good qualities, yet, for want of a good heart, he is looked upon as a dead and useless person, buried alive in the obscurity of contempt and derision. He can be no man's friend, he dares be no man's enemy, and is a foe only to himself; for he that shuns death by the sword

* L. 10. cent. 15. p. 57.

sword in battle, commonly meets it in a shameful manner at the gallows, as a reward of his cowardice.

King Henry II. in his expedition against the Welsh, passing a streight among the mountains in Wales, had the misfortune to lose many of his men; and Eustace Fitz John, with Robert Courcy, and the King himself, were reported to be killed; which so discouraged that part of the English army that had not passed the streights, that Henry Earl of Essex threw down the King's standard, that he carried by inheritance, and fled; but the King soon made it known that he was alive, for he routed the Welsh, and brought them to seek their peace by submission. The Earl of Essex was afterwards accused of cowardice by Robert de Marnfort, and having the combat granted him, was overcome, and, at the intercession of his friends, pardoned for life, but was condemned to be shorn a monk, to be put into the Abbey at Reading, and all his lands and estate were confiscated to the King.—Hist. Eng. Vol. i. p. 118.

I knew an idle bodied young man, that living an idle life, and whom work by no means would agree with, was persuaded by his friends to be a soldier; but he was as cowardly as slothful; the very noise of a gun would almost fright him to death; and yet, being pressed into the late King's sea-service by the pressmasters, he fought stoutly with a whole gang of them till they cut him to pieces. This was courage misplaced, or fear with the wrong end uppermost.

CHAP. XXXI.

Of the Barbarous Cruelty of some Wicked Men.

CRUELTY is the extreme of all vices, an offence to God, abhorrence to nature, the grief of good men, and a pleasure only to devils and monsters divested of humanity. Justice may take away a man's life to punish his offences, and to deter others by his example, from the commission of the same crimes; but to do it

by racks and other torments, favours little of humanity, less of Christianity. Life is all that justice can expect, and all that exceeds a simple death (with submission) is horrid cruelty in the process: But for private persons, either out of malice, revenge, or having an enemy at one's mercy, to be cruel, is to be more barbarous than cannibals; for they only roast and eat the bodies of the dead, but cruelty persecutes and torments the living needlessly, for he can but die, and the sooner the better on both sides.

The Ambassadors of the King of Mexico, setting out to Fernando Cortez the power and greatness of their master, after having told him, that he had thirty vassals of which each of them was able to raise a hundred thousand fighting men, and that he kept his court in the fairest and best fortified city under the sun, added at last, that he was obliged yearly to offer the Gods fifty thousand men. And it is confidently affirmed, that he maintained a continual war with some potent neighbouring nation, not only to keep the young men in exercise, but principally to have wherewithal to furnish his sacrifices with his prisoners of war.—Montag. Essays En. by Cotton. Vol. 1. c. 29. p. 314.

At a certain town in another place, for the welcome of the said Cortez, they sacrificed fifty men at once. I will tell this one tale more and I have done; some of those people being beaten by him, sent to compliment him, and to treat with him of a peace, whose messengers carried him three sorts of presents, which they delivered to him in these terms: 'Behold, Lord, 'here are five slaves, if thou art a furious God, that 'feedest upon flesh and blood, eat these, and we will 'bring thee more; if thou art an affable God, behold, 'here is incense and feathers; but if thou art a man, 'take these fowls and fruits that we have brought thee.'—Montag. Essays En. by Cotton. Vol. 1. p. 115, 116.

How many millions of men have the Spaniards made away with in America? Bartholomew Casa affirms, that in forty five years they destroyed about ten millions of human souls; an unaccountable way of converting these poor savages to Christianity. These mil-
lions

lions were butchered outright, and if we add those who died labouring in the mines, doing the drudgery of asses, oxen, and mules, what a vast number will they amount to? Some of them carry burdens upon their backs of a hundred and sixty pound weight, above three hundred miles. How many of these poor wretches have perished by water as well as by land, by diving so many fathoms deep for the fishing of pearl, who stay there sometimes half an hour under water, panting and drawing the same breath all the while, and are fed on purpose with coarse biscuit and dry things, to make them long winded. And if what is reported be true, they hunt the poor Indians with dogs to make themselves sport. A story goes of a Spaniard, who to exercise his dog in this game, made a pretence to send a letter to the Governour of the next town by an old woman, who being gone a flight shaft off, he let slip his dog after her, who being come near, she fell down upon her knees, saying, 'Good signior, dog, signior-dog, do not kill me, for I am going with a letter to the Governour from your master.' The dog, it seems, less currish than the owner of him, was moved with compassion, and so only lift up his leg and pissed upon her. It is easy to imagine how detestable the Spaniards become to those poor Pagans for these cruelties. There is a story goes of Hathu Cacica, a stout Indian, who being to die, was persuaded by a Franciscan Friar to turn Christian, and then he should go to heaven; Cacica asked him, 'Whether there were any Spaniards in heaven?' 'Yes,' says the Friar, 'it is full of them;' 'Stay then,' said the Indian, 'I had rather go to hell than have any more of their company.'—Howel's Germ. Dyet. p. 36.

Piso a Roman General, observing a foldier return from foraging without his comrade that went out with him, charged him with his death, and condemned him to die for it. At the moment the executioner was lifting up the ax to cut his head off, the foldier that was missing appears in the place; the centurion bid the headman forbear, and carried both the foldiers to Piso, to clear him that was condemned; but Piso looking upon

upon it as an affront to his authority, that he was not obeyed; condemned them all three, saying to the first I condemn thee because thou wast condemned; to the other soldier, he said I condemn thee because thou wast the cause of his condemnation; and thou centurion, I condemn for disobeying my commands. So three men lost their lives for the innocent behaviour of one.—Senec. de ira. l. i. c. 16. p. 297.

A rebellion happening in the reign of King Edward VI. upon the alteration of religion, and the rebels being defeated, what shameful sport did Sir William Kingston make with men in misery, by virtue of his office of Provost Marshal! One Bowyer, Mayor of Bodwin in Cornwall, had been among the rebels not willingly, but by constraint. Sir William sent him word he would dine with him such a day, for whom the Mayor made a hospitable entertainment. A little before dinner, the Provost took the Mayor aside, and whispered in his ear, 'That there must be an execution that afternoon;' and therefore ordered him to cause a gallows to be set up over against his own door. The Mayor obeyed his command; and, after dinner, the Provost took the Mayor by the hand, and desired him to lead him to the place of execution; which, when he beheld, he asked the Mayor, 'If he thought it was strong enough.' 'Yes,' says the Mayor, 'doubtless it is.' 'Well then,' said Sir William, 'get up and try, for it is provided for you.' 'I hope, Sir,' said the Mayor, 'you are not in earnest?' 'By my troth,' says the Provost, 'there is no remedy, for you have been a busy rebel;' and so, without delay or liberty to make his defence, the poor Mayor was executed. Near that place also lived a miller, who had been very active in the rebellion, who, fearing the Provost's coming, told a stout young fellow, his servant, that he had occasion to go from home, and therefore willed him, if any gentleman should come a fishing in his absence, and inquire for him, 'He should tell them himself was the miller, and ready to serve them.' The Provost not long after came, and, asking for the miller, out came the servant, saying, 'Sir, I am the miller;'

‘ miller ;’ upon which the Provost commanded his servants to seize him, ‘ and hang him upon the next tree.’ The poor fellow hearing this, cried out, ‘ I am not the ‘ miller, but the miller’s servant.’ ‘ Nay friend,’ says the Provost, ‘ I will take thee at thy word. If thou ‘ art the miller, thou art a busy knave and a rebel, and ‘ deservest to be hanged. If thou art not the miller, ‘ thou art a false lying knave, and canst not do thy ‘ master better service than to hang for him ;’ and so without more ado he was executed.—Hist. Eng. Predict. vol. 1. p. 425.

CHAP. XXXII.

Curiosity, the Folly and danger of it.

SOCRATES was of opinion that all philosophers were but a sober sort of madmen, ‘ circa subtilia cavillatores pro infanis habuit, palam eos arguens,’ because they busied themselves about incomprehensible things, or, if they did come to the knowledge of them, were altogether useless in human affairs. What is it to us to know how high the heavens are, how deep the sea is, how large the earth is, since the knowledge of such abstruse notions will neither make us better, wiser, or richer, than we were before? What signifies the knowledge of school-divinity, but to puzzle men with fruitless questions? What is natural magic but a temptation to give one’s self to the devil, to know more than we ought to know? What is judicial astrology but a cheat put upon inquisitive fools to enrich idle knaves? And what is alchymy but a stratagem to make men poor and beggarly in quest of the philosopher’s stone, that no man ever had or will have? Nay, what are all kind of curiosities but dangerous experiments that bring along with them irreparable injuries.

Caracalla, Emperor of Rome, had a great desire to know who should succeed him in the imperial throne, and to that end sent Maternianus among the astrologers, and such kinds of wizards, to have his curiosity satisfied ;

satisfied; who not long after brought their opinions to him in writing, as he was diverting himself in his chariot, which of course being delivered to Macrinus among other letters, to give the Emperor an account in detail; and finding himself named to be Caracalla's successor, and that it being known might put his life into danger, resolved to do the work before it took more air; and engaging Martialis, one of his centurions, in the secret, he killed the Emperor at Edeffa, as he was making water.—Herodian. l. 4. p. 236.

Pliny the Elder had a great curiosity to know the true cause and nature of the flames arising from Vesuvius, and ventured so far, contrary to the persuasions of his friends, that he lost his life to satisfy a fruitless curiosity, and die under the reputation of physiologist.—Bayles's Extr. Phil. Essay, p. 4.

CHAP. XXXIII.

Of Strange Accidental Cures, and Escapes from Danger.

‘WHAT is one man's meat,’ says the proverb, ‘is another man's poison;’ but that will not solve our phenomena, and we must rather attribute it to our ignorance that know the operations of nature but in part, nor the use of medicines but by tradition; and therefore must ascribe these surprising accidents to an over-ruling Providence, that reproaches our ignorance, in order to make us look higher than nature, and contemplate a Superior Being as the Almighty disposer of all things.

Johannes Sobiratus had for many years been so afflicted with a convulsion in the nerves, that his legs were shrunk and pulled up to his body, and he deprived of the use of them for some years together; but one day being put into a violent passion by his servant, it did so chafe and heat his body, that the warmth descending to his knees and legs, the nerves, sinews, and other ligaments, which were contracted by the convulsion, began to distend themselves so largely, that

that he stood upright, and quickly after he was able to walk about his affairs, without any sense of pain or impediment.—Schenck. Obs. Medic. l. i. p. 88.

A certain Cardinal was so afflicted with a quinsy, that he was almost choaked, and the disease not being conquerable by medicines, his physicians left him as incurable. His servants minutely expecting his death, fell to plundering his lodgings, taking away the hangings, pictures, statues, carpets, cushions, and even his cardinal's robes, when he looked upon them, but could not reprove them, being unable to speak. The Cardinal had an ape, who seeing all his house-mates providing for themselves, he thought to come in for his share in the dividend, and entering the chamber, employed himself very busily to see what was left for him; and finding nothing but the Cardinal's cap, he clapped it on his head, and frisked up and down, as extremely pleas'd with his new promotion, at which the almost expiring Cardinal fell into a very vehement fit of laughter, which broke the quinsy in his throat, and having discharged it by vomiting, recovered his health, and after that his stolen goods.—George Fortiscue Fer. Academ. p. 264.

Jordanus reports of a certain woman, that desiring to be rid of her husband, gave him a dose of poison to dispatch him; but that not operating quickly, and she impatient of delay in so important an affair, added a quantity of quicksilver to hasten his death more speedily; but that nimble and weighty substance, riding post through the body, carried off with it the poison that lodged in the stomach, before it could seize upon the vital parts, and so freed the man from danger. Ausonius records this relation in an epigram which ends after this manner*,

*The Gods sent health by a most wretched wife,
For when fate will, two poisons save a life.*

In the History of Muscovy, published by the Ambassador Demetrius, we have a relation of a peasant, that in quest of honey leaped into a hollow tree, where he found such a great stock that he sunk up to the breast

* Schenck. Obs. Medic. l. 7. p. 887.

breast in it, without any possibility of extricating himself out of that liquorish confinement, unless the fates would continue his life till he could eat himself into liberty, by devouring all the honey. Two days and nights he lived upon nothing but honey, in vain crying out for help in a thick wood, where his voice could not be heard a rood from him : At length came a welcome bear to that tree on the same errand, and descending it with his posteriors forward, the man caught fast hold on his loins, which surprizing the bear with fear of being caught, he pulled with all his force to get out again, and the man keeping his hold, the bear drew him out of his sweet confinement, which otherwise would have been his grave.—Lonick. Theat. p. 687.

CHAP. XXXIV.

Of Death, and the many and uncommon ways to it.

By an unalterable decree of Heaven, 'it is appointed to all men once to die;' and we are daily so surrounded with accidents out of the common road to the grave, that it is rather a wonder we should live a day, than linger out threescore years. Death mocks and derides the most prudent care and foresight of the wisest mortals that endeavour to avoid it, by hastening their ends by the same means they thought to prevent it. The only way not to be surprized by death, is to be always provided to die, for then it can never come too soon.

Charles II. King of Navarre, by a vicious life in his youth, fell into a paralytic distemper in his old age that took away the use of his limbs. His physicians directed him to be sewed up in a sheet that had for a considerable time been steeped in strong distilled spirits, to recover the natural heat of his benumbed joints. The surgeon having sewed him up very close and strong, and wanting a knife to cut off the thread, made use of a candle that was at hand to burn it off; but the flame

*'Tis then our best, since thus ordain'd to die,
 We know not when, or how, at least not why,
 To make a virtue of necessity.* }

Henry of Lorraine, Duke of Guise, who lived in the reign of Henry III. of France, had notice from Rome, Spain, Lorraine, Savoy, and other foreign places, as well as out of his country, that a conspiracy was formed by the King to take away his life. The Almanacks had foretold it. The Duke was forewarned of it the day before his death in a piece of paper wrapped up in his napkin, which he used at dinner; but he under-wrote with his own hand, 'They dare not;' and with great disdain, threw it under the table. When he was in council, and wanted a handkerchief, Pericard, his secretary, gave him notice of it in a paper tied up in the corner of the handkerchief, in these words: 'Come forth, save yourself, or you are a dead man.' The Duke feels strange emotions and alterations in himself, but all would not awaken him. Then the king called him out of the council, to come into his cabinet, as if he would confer with him about some important affair; and, as he was putting by the tapestry to enter, the seven gentlemen appointed by the King to be his butchers, with swords and daggers, wounded him to death.—De Serres Gen. Hist. France, p. 821.

Among all the instances of this kind, nothing is more common than what is generally called a death watch; and is vulgarly believed wherever it is heard, that some of the family must die in a short time after, which is a ridiculous fancy crept into vulgar heads, and employed to terrify and affright people, as a monitor of approaching death: And, therefore, to prevent such causeless fears, I shall take this opportunity to undeceive the world, by showing what it is, and that no such thing is intended by it. It has obtained the name of a death watch by making a little clinking noise like a watch; which giving some disturbance to a gentleman in his chamber, who was not to be affrighted with vulgar errors, it tempted him to a diligent search after the true cause of this noise, which he pleased to take in his own words. 'I have been,' says he, 'some time

‘time since accompanied with this little noise. One
‘evening about the rest I sat down by a table from
‘whence the noise proceeded, and laid my watch upon
‘the same, and perceived, to my admiration, that the
‘sound made by this invifible automaton was louder
‘than that of the artificial machine. Its vibrations
‘would fall as regular, but withal quicker, which,
‘upon a ftrict inquiry, was found to be nothing but a
‘little beetle or fpider in the wood of the box. Some-
‘times they are found in the plaftering of a wall, and
‘at other times in a rotten poft, or in fome old cheft
‘or trunk, and the noise is made by beating its head
‘on the fubject that it finds fit for found.’ The little
animal that I found in Auguft 1695, fays Mr Benja-
min Allen,* was about two lines and a half long,
calling a line the eighth part of inch; the colour was
a dark brown, with fpoats, fome lighter, irregularly
placed, which could not eafily be rubbed off, which
the gentleman above named obferved, with its whole
compofure and fhape by a microfcope, and fent the
whole relation of it to the publifher of the Philofophi-
cal Tranfactions of the Royal Society. Some people,
governed by common reports, have fancied this petit
animal a fpirit fent to admonifh them of their deaths;
and, to uphold the fancy, tell you of other ftrange
monitors altogether as ridiculous; for, though I do
not deny but that, in fome particular cafes, God Al-
mighty may employ unfual methods to warn us of
our approaching ends, yet ordinarily fuch common
and unaccountable talk is nonfence, and depends more
upon the fancy, kept up by a delight in telling ftrange
things than any thing elfe. It is all one to a good man
whether he has a fummons or not, for he is always
ready either with or without it.—Athen. Orac. vol. 1.
P. 231.

* *Phil. Transf. anno 1698, p. 376.*

C H A P. XXXV.

Deformity not always a Sign of an ill Man.

THE common received axiom, that obliges men to mark, or beware of those that God hath marked with any signal deformity, does not constantly hold true with respect to all men; for, though some of them are as perverse and wicked in their inclinations as if nature had stuck up a bush in their misshapen bodies, to warn men to avoid their conversation; yet we find others so affable, courteous, and honest, that nature seems to make amends for the disadvantageous figure of their outsides, by endowing them with such excellent internal qualifications, as renders their converse desirable, and eradicates the blemishes in their outward lineaments.

Philopæmen, commonly called the Great, was a person of a very mean aspect, and one that took no care to set himself off with rich apparel, by which means he was often affronted by such people as could not distinguish the man from his clothes. He sent notice to one of his friends in Megara that he would take a supper with him, who went immediately to market to provide an entertainment for him; and ordered his wife, in the mean time, to right up the house, that it might be fit to entertain so noble a guest. Philopæmen, it seems, made greater haste than his attendants; and the wife of the house, by the meanness of his dress, taking him to be a servant, employed him in cleaving wood for the fire, which he was busy at when his friend returned from the market, who being astonished at the sight, said, 'Why does my great friend Philopæmen dishonour himself and me, by stooping to so mean an office?' The great man, with a cheerful and obliging smile, answered, 'I am taking penance for my homely face, and bad apparel.'—Lips. Monit. l. 2. c. 15. p. 356.

Hannibal had but one eye, yet carried his arms to the very gates of Rome. Homer was blind, and yet, says Tully, in his Tusculan Questions, made more accurate

curate descriptions of men and things, than any other poet that hath hitherto succeeded him. Democritus was also blind, and yet, as Lucretius affirms, he saw more than all the Grecian world besides. Angelus Politianus had a noisome tetter in his nose, yet none arrived to a greater excellency in speaking or writing. Seneca was lean, harsh, and ugly; Horace blear eyed; and yet their exquisite parts have given them an immortal fame. Ignatius Loyola, founder of the Order of Jesuits, receiving a hurt in his leg at the siege of Pampelona, which rendered him incapable of being further serviceable in war, or at court, made good that saying of Macrobius, ‘Vulnus non penetrat animum,’—‘a wound in the body does not affect the soul,’ betook himself to the use of his beads, by which he gained a greater fame among the Romanists than ever he could have done with the use of his limbs, either in the court or camp. Alexander,* the Macedonian conqueror, was but a little man, and yet his valour gave him the name of the Great, to whom the world seemed too small a compass for his sword to range in. Uladislaus† King of Poland, surnamed Locticus, which in the Polish language signifies an Ell, alluding to his dwarfish stature, although he reigned at that time but four years, yet he fought more victorious battles against the Silesians and Bohemians, and, after his restoration against the Teutonic Order, in Prussia, than all his tall and able bodied predecessors.—Burt. Mel. par. 2. sect. 5. p. 195.

CHAP. XXXVI.

Wonderful Deliverances from Death, and other Dangers.

To court danger is rashness and folly; to fly from it when honour and the public interest invites one to share it, is too great pusillanimity and cowardice for a man to be guilty of; but to do one's duty, and leave

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* Suet. c. 7.

† Hist. Poland, tom. I. p. 27.

the issue to an omnipotent and over-ruling Providence, is to act like a brave man, and a Christian. Sometimes danger is rather imaginary than real, the starts of a sudden and unadvised fancy, which vanishes upon a more deliberate scrutiny, and other whiles the very stratagems employed for destruction, by some strange turn of Providence, proves the means of deliverance. ‘*Stultum est mittere quod vitari non potest,*’ says Seneca, ‘it is a folly to fear what cannot be avoided, or to be discouraged at all, for he who gives consent to that passion, throws away his own arms, and opens his breast to the sword of his enemy.’

Charles IX. of France, having formed a wretched and barbarous design to massacre all the Protestants of France, caused as many of them as he could, especially of the leading men among them, to come to court, that he might cause them to be murdered in his sight; while, by his orders, the same was to be done, upon the same day, and hour, in all the other parts of the kingdom. Monsieur de la Force, with his two sons, came, and were among the first who were to be assassinated. The father, and the eldest son were soon despatched, and the younger son James, who was but fourteen years of age, but of a ready wit, feigned himself dead, upon receiving the first blow, and fell at length between his father and his brother, who were killed dead; he had also so much presence of mind, as to take off a diamond of great value, which his father had upon his finger, and to put it into his mouth, with another which he had himself, that he might have something to pay for the cure of his wound, and to maintain himself in some private place till the storm was over. Among others that came afterwards to pillage the dead of their clothes, was the master of a tennis court, who knew Monsieur de la Force’s sons, because they had sometimes played there, and was touched with compassion for them. James, who knew him, thought he might trust himself with him, and tell him, that he was not quite dead. The master of the tennis court being overjoyed to see him yet alive, provided him an old cloak and hat, (for he had been already robbed

bed of his clothes) and giving him a lanthorn in his hand, put him before him as if he had been his servant, and so directed him to his house as he followed him. His wife enquired who he was, he said, 'That was 'nothing to her, whose business was only to treat him 'kindly.' She judged by this that he was some Hugonot of note, and was confirmed in her opinion by the diamonds she saw upon his fingers, which she was very desirous to have; and therefore, after some time, said to her husband, he ought to put him out of doors, lest he should bring himself into trouble, and repeated these discourses so often, that the master of the tennis court acquainted Monsieur de la Force with it, who told him, he thought he knew, by the signs she made, what his wife would be at, and accordingly gave her one of the diamonds, which procured him peace and quiet for some days. But because he kept the biggest and best, her wicked covetous humour soon returned, to the great disquiet of her husband, who was an honest man, and could not approve her fordid behaviour. He therefore desired Monsieur de la Force not to satisfy her covetousness, but to remove to some other place, which they soon agreed should be to Monsieur de Biron's, who received him with abundance of joy, put him into his livery as one of his pages, and sent him to Biron, where his wound being cured, he went thence to Guyenne, and staid there till the persecution of the Protestants was over. He afterwards went to the war, and signalized his bravery, which brought him into favour with Henry III. and Henry IV. who made him Master of his Ward-robe, and Captain of his Life Guards; then in gratitude he married Monsieur de Biron's daughter, and at last was advanced to the dignity of Duke, Peer, and Marechal of France, and died full of riches and honour at fourscore years of age.—Memoirs of the Court of France, p. 55.

Chingius Chan, the first of the Tartarian Emperors, flying from an engagement, where he was defeated; and seeing himself closely pursued, crept into a bush, surrounded with briars, to hide himself, where he was no sooner laid, but an owl perched upon the top of it;

it; which when the pursuers saw, they neglected the search of that bush, supposing no man was there, where so timorous a fowl sat securely; by which means Chingius preserved his life; in memory thereof, the Tartars have an owl in great veneration.—Dinow. memorab. l. 4. p. 310.

King Charles II. after Worcester fight, riding in a disguise, before Mrs Jane Lane, on a journey, in order to get beyond sea, his horse casting a shoe, was obliged to lead him to a smith's shop, to have it put on again. The smith asked the King what news? Who answered, 'That it was thought the King was gone into Scotland.' The smith replied, 'no doubt but he is hid some where in England, and wished he knew where, for he could get a thousand pounds for taking him.' The King departed from thence; and consulting how to escape the troopers in Evesham, fell into a village where a troop of horse was drawn up, which stopt the way; but as soon as they came near, the Captain civilly commanded his troop to open to the right and left, 'and so they passed safely through a troop that was in search of the King.' The King being sick at Mr Norton's house at Leigh in Somersetshire, which was the end of that journey, the butler took him into the wine cellar, to give him a glass of wine, and presented it to his Majesty on his knees, which the King asking the reason of, the butler, whose name was John Pope, replied, 'Sir, I know you, and will die before I will betray you,' and kept his word.—Hist. Eng. Oct. vol. 2. p. 318.

CHAP. XXXVII.

Of Persons Discontented under happy Circumstances.

A PRUDENT man never falls into that fault either through humour, affectation, or disappointment, but is still in an even temper in all conditions, which is a sign of good nature and a sound judgment. For a man
to

to be proud of his fortune, is the way to procure envy from others; but, to be discontented in prosperity, is to take revenge upon one's self. How many thousands want what thou enjoyest, and myriads that live in anguish under the sense of those necessities that thou art exempted from! '*O Fortunatus nimium bona si sua norint!*'—'Thou art happy if thou couldst be contented and acknowledge thy happiness;' but we see, by the following example, there is scarce any condition in the world but men either wish to exceed it, or soon grow weary of it for another.

Dionysius senior, though he was the richest and most potent tyrant in his time, yet he was exceedingly afflicted and discontented in his mind because he could not make better verses than the poet Philoxenus, and dispute more learnedly than Plato the philosopher; therefore, in great wrath and vexation, he threw one into a dungeon, and drove the other into banishment.—Plut. Moral. lib. de Anim.

CHAP. XXXVIII.

Diffimulation and Hypocrisy.

IN politics, men are taught to comply with the times, and not to oppose where they are not in power or possibility to gain their points, because self-preservation is a principle in nature, never to be deserted; but this will not hold in religion, where virtue is at all times to be the guide of our actions. Sincerity is a stranger in our days. Truth is seldom spoke; and to keep one's word is out of fashion. Men of integrity are a sort of superannuated folks, and nobody imitates them, though all people admire and love them. Simplicity and friendship are turned into diffimulation and hypocrisy, by which they draw men into their toils, and then off goes the angel of light, and the devil may appear in his own likeness.

Richard

Richard Duke of Gloucester was so artificial a dissembler, that there was more danger in his smooth than his rough behaviour; and, at the same time, refused the crown when offered him, when the whole kingdom knew he was wading through a sea of blood, and a hell of other mischiefs, to rob the lawful heir of it.—Eng. Hist. Octav. Vol. i. p. 298.

To come near to our own times, the English Rebellion was but one continued series of dissimulation and hypocrisy, both in the English and Scots rebels; they both promised the preservation of the King's person, crown, and dignity, and yet raised a war, and endeavoured to kill him in the field. They both covenanted to make him a glorious King, and deliver him from his enemies; and yet, when the King put himself into the hands of the Scots for his safety, they sold him to the English for £. 40,000, who inhumanly and barbarously murdered him.—Collected from the Hist. Engl.

Oliver Cromwell was a hypocrite in perfection; for, though he had more than ordinary sense and courage, yet he could artificially appear one of the filliest and tamest animals in the world, when he found that snivelling, whining, and canting, would better advance his designs among the giddy herd of fanatics. He was of no one faction in religion, and yet, by his deep dissimulation, kept himself the supreme head of them all. He cajoled the presbyterians; flattered the independants; caressed the anabaptists; and kept them in continual jars with one another, that they might have no leisure to unite against himself. He took the King from Holmby, under pretence of giving his Majesty better usage than he had from the parliament; and then, by purging the house, and setting up non-addressors among the Rump, spilt the blood of the Lord's anointed. He first heated the Rump against the army, for daring to prescribe laws to their masters; then enraged the army against the Rump, as betrayers of their trust. At length, struck in with the army, turned the Rump out of doors, and then, having sworn against the government of a single person, set up himself Lord Protector, &c.—Ibid.

Hypocrisy

Hypocrisy was a talent peculiar to the Earl of Shaftsbury, who, of all men living, could most easily turn himself into all shapes, and comply with all dispositions; having, by long practice, got the skill to cover his hooks with baits fitting every humour. The covetous, who are no small number of the pretended godly party, those he was wont to feed and deceive with hopes of wealth and new sequestrations; the ambitious with pride and vain-glory; the non-conformist zealots with promises of liberty in religion; sometimes not refusing to stoop lower, and even to serve and assist the pleasures and debauches of men that way inclined, if he found them any way fit for his purpose. Wherefore the said Earl observing in the Duke of Monmouth a mind rash, unsteady, and ambitious, soon made him an easy prey to his wicked subtilty, disguised under fair and plausible colours.—Conspir. against Charles II. p. 148.

C H A P. XXXIX.

Of Dreams, and the wonderful Occurrences revealed by them.

THE axiom in law that says, ‘The abuse of things does not impeach the lawful use of them,’ may be justly applied to dreams; intimating that we ought not to give too much or too little credit to them; for, if they are of no other use to us, yet we ought to value them, as they are the results of our constitutions, and the most infallible discoverers of our tempers, whether most inclining to be sanguine, choleric, flegmatic, or melancholy; to which I shall add nothing else concerning them, but what I have borrowed from Seneca, viz. ‘That our actions and discourses in the day time cause our fancies to work upon the subjects when we are asleep.’

The night before Polycrates King of Samos began his expedition against Oretes, Lieutenant Governour
to

to Cyrus in Sardis, his daughter dreamed that she saw her father mounted up in the air, and that Jupiter came and washed his body, and the sun was so kind as to anoint it; and her dream came to pass; for, as soon as Oretes had got him into his power, he caused him to be hanged upon a very high gibbet, where he was washed with the rain, and his grease was melted with the heat of the sun.—Camerar. Oper. cen. 2. c. 57.

Two very loving friends travelling together in the confines of Arcadia, when they came to Megara, one took up his lodgings in a friend's house, and the other lodged in an inn. He that lodged with his friend thought he saw in his sleep his fellow-traveller begging his help against the inn-keeper, who was attempting to murder him; upon which he leaped out of bed, with a resolution to see after his friend, but, considering further on it, he thought it but a dream, and went to bed again. He was no sooner asleep, but his friend appears a second time, wounded and bloody, saying, 'Revenge my death, for I am killed by the inn-keeper, and am now carrying towards the city-gate in a cart covered with dung.' The man still fancied it was a melancholy dream, and yet thinking it would be an unpardonable neglect if there should be any truth in it, made haste to the gate, and there finding a cart laden with dung, as the apparition had told him, forced the cart to be unladen, and there, to his sorrow, found the corpse of his murdered friend, for which he prosecuted the inn-keeper, and hanged him up in chains, as a warning to other hosts.—Val. Max. l. 1. c. 7.

A certain man, says Cicero, dreaming there was an egg hid under his bed, consults a cunning man to know the interpretation of his dream, who having pored a while upon his scheme, very gravely told him, 'There was treasure hid in the same place where he saw the egg;' and the man digging, found a parcel of silver, with a quantity of gold in the middle of it; and in gratitude to the interpreter, presented him with some pieces of the silver, which he thankfully received, but

but told him withal, ‘ That, for luck sake, he ought
 ‘ not to divide the egg, but, as he had given him a
 ‘ share of the white, so he hoped he would give him
 ‘ some of the yolk too.’—Amyrald. of Dreams, p. 2a.

CHAP. XL.

Drunkenness, the Shame, Misery, and Damnable End of it.

To satirize upon drunkenness is to lampoon the age we live in; for many of all qualities and conditions are so emerged in this beastly vice, that they despise and hate a sober man, as unfit for conversation. Men of quality are so much addicted to it, that they turn days into nights, and nights into days, in sacrificing to Bacchus. Gown men are more conversant with the bottle than their book, sword-men drink themselves into heroes, courtiers into men of sense and business, and mechanics labour hard all day to have the satisfaction of being drunk at night. And what do they do all this while but degenerate from the virtue of their ancestors, dishonour themselves, sink their estates, lose their time, drown their wits, cloud their reason, spoil their appetites, contract diseases, destroy their bodies, ruin their families, transform themselves into beasts, and, without repentance, confound their souls.

The Belgians complain that the vice of drunkenness came to them out of Germany; and that it is no wonder that the English, being of German race, are so apt to imitate them, and improve the invention, till at length they have almost exceeded them by the use of provocations, or drinking only for the sake of drinking, wittily encouraged by him that made these verses.

Si bene quid memini, causæ sunt quinque bibendi.

1. *Hospitis adventus*, 2. *Presens sitis*, atque. 3. *Futura*,
 4. *Et vini bonitas*, 5. *Vel quælibet altera causa.*

If

*If all be true that I do think,
 There are five reasons we should drink ;
 Good wine, a friend, or being dry ;
 Or lest we should be by and by ;
 Or any other reason why.*

And most of these reasons are allowable *cum mensura* ; but, when it comes to be *absque modo*, without a mean, the pleasure is lost ; the man is sunk into beast, attended with all the ill consequences of drunkenness, of which here follow very dreadful examples.

A gentleman having been drinking in a tavern till his head was too heavy for his legs to carry, as he was going home, fell down in the streets with his sword by his side, not being able to get up again, when a man accidentally coming by, and hearing the voice of another that he had a spite against not far from him, drew out the drunken man's sword, pursued his enemy, and killed him with it. The watch walking their rounds, and finding a man dead, with a sword in his body, and also the drunken man, with a scabbard by his side, without a sword, and, upon trial, finding the sword in the dead man fitted the drunken man's scabbard, they apprehended him for the murder : for which he was afterwards, upon the notoriety of the circumstances, condemned and executed, though he was wholly innocent of the fact ; but, not long after, the murderer being sentenced to die for some other crime, confessed that it was he that killed the man with the drunkard's sword, to satisfy a private revenge. —Henric. ab Herref. Obser. Med. l. 1. obs. 13. p. 167.

Lyciscus, one of Agathocles's captains in the wars of Africa, being invited by the King to supper with other officers, threw so much liquor down his throat, that his tongue took the liberty to give scurrilous words to his Sovereign, which Agathocles considering as the effects of wine, bore it patiently, and put off his reproaches with jests, though the Prince Archagathus, his son, resented the indignity, and threatened to chastise his insolence. Supper being ended, the officers attended the Prince to his own tent, where Lyciscus took the same liberty to abuse the Prince, and

and reproach him with no less scandalous a crime than lying with Alcia his mother-in-law, which Archagathus being unable to bear, he wrested a spear out of a soldier's hand; and, thrusting it through Lyciscus's body, he dropped down dead at his feet. Thus excess of wine producing ill manners, ended in a violent death.—*Lonic. Theatr. p. 672.*

The Turks celebrating their feast of Byram in October 1513, (which is our Easter, though they keep it twice a year,) a Turk having drunk wine too freely, which is forbidden by their laws, though they all love it well, and will drink to excess in private, he was apprehended and carried before the Grand Vizier, who seeing him drunk, caused boiling lead to be poured into his mouth and ears, committing the sin of murder to punish the vice of drunkenness.—*Truk. Hist. Epit. p. 44.*

A great man in Poland, in the reign of King Casimer III. 1333, having drunk and rioted away a plentiful estate, and being unpitied by his relations, fell into a deep melancholy distemper, without hopes of life; whereupon some of his acquaintance, not thinking he had wasted all, persuaded him to make his will, which he refused to do, without assigning a reason for it: They pressed him again to it by the common arguments employed in such cases; which driving him into a kind of frenzy, by reflecting upon himself, he made them this answer: ‘I have spent my whole fortune in drinking and intemperance, and have nothing now to dispose of worth the giving: However, to comply with your request, I will make my testament, which take in these few words, viz. I bequeath my vice of drunkenness to be shared among my enemies; my soul to the Devil, for blaspheming God in my drunken fits; my pot companions to the Devil, for enticing me to debauchery; and my chaplain to the Devil, for flattering me in it.’ And so ended his days under fearful apprehensions of futurity.—*Hartknock. l. 2. c. 2. p. 180.*

C H A P. XLI.

Of Dwarfs, and Men much below the common Standard.

A DWARF, if he has a perfect symmetry and proportion in all his parts, may be called a curious piece of Nature's workmanship, in little, or a history of man written in short hand, and may be valuable by the same reason that pictures or machines *en petit* are of greater esteem than those of the same make of a larger size; but, whether their being not so useful does not make an abatement, I leave others to determine.

Julia, niece of Augustus Cæsar, had a little dwarfish spark but two feet and a hand's breadth high, whom she called Conopas, and was much favoured by his Lady. Her freed woman, named Andromeda, was exactly of the same size; it was a great pity the Lady did not make a match between those her two servants, to have propagated a race of pigmies in the Roman empire.—Plin. l. 7. c. 16. p. 165.

Marcus Varro reports, that there were two gentlemen and knights of Rome, whose names were Marius Maximus and Marcus Tullius, that did not exceed the height of two cubits, but says nothing of their chivalry.—Plin. Nat. Hist.

But these were giants in comparison of what we are told by another author, that says there was seen in the regions of Egypt, in the reign of Theodosius, a diminutive pigmy, so small of body, that he resembled a partridge, and yet performed all the functions of a grown man, and had an excellent knack at singing musically. He lived, says my author, till he was twenty years of age.—Camer. Hor. Subciv. cen. 3. p. 300.

John de Estrix of Mechlen, whom, says Platerus, I saw, anno, 1592, as he was carrying through Brazil, to be shewed to the Duke of Parma, who was then in Flanders, was thirty-five years of age, had a long beard, his limbs streight and agreeable, that was but three feet high, insomuch that he could not go up a pair of stairs without the help of a servant. He had a

a great share of good sense and ingenuity, spoke three languages in perfection, would play well at most games, and was very industrious in any thing he was capable of undertaking.—*Obser. l. 3. p. 581.*

Besides dwarfs, through some deficiency in nature, there is a way of dwarfing men by art; for, says Lipsiæ, in his ‘*Miscellanea Curiosa Medico Physica Academicæ Naturæ Curiosorum*,’ if you anoint their back-bones in their very infancy with the grease of moles, bats, and dormice, they will be but of a very short stature. He also says, that the Bononians in Italy, to make their dogs very little, wash their feet and backbones very often, from the first day of their being pupped in cold spring water, which drying and hardening those parts, hinder their extension.—*Transact. R. Societ. p. 282. Vol. ii.*

CHAP. XLII.

Great Eaters, and such as swallowed Stones.

THERE is a disease that the physicians call a ‘doglike appetite,’ which allows no bounds to voracious stomachs, but is still devouring; and the more the diseased eat, the more they desire to eat, and never think they have enough. These men are the objects of pity, and, if it were possible, of cure, as in other distempers; but, when men gluttonize, and stuff their paunches merely out of wantonness and custom, or a delight they take in gormandizing, they may be reckoned among the monsters in nature, scandalizers of temperance, and be punished for endeavouring to bring a dearth or famine into the places where they live. For which reason, people think King James I. was in the right, when a man was presented to him that could eat a whole sheep at one meal, asked ‘What he could do more than another man?’ and being answered, ‘He could not do so much,’ said, ‘Hang him then, for

‘for it is unfit a man should live that eats so much as twenty men, and cannot do so much as one.’

The Emperor Clodius Albinus would devour more apples at once than a bushel would hold. He would eat five hundred figs to his breakfast, a hundred peaches, ten melons, twenty pound weight of grapes, a hundred gnat snappers, and four hundred oysters. ‘Fye upon him, (saith Lipsius,) God keep such a curse from the earth.’—Lipf. Ep. M. S. 51. p. 457.

One of our Danish Kings, named Hardiknute, was so great a glutton, that a historian calls him, ‘Bacca de Porco,—Swine’s mouth,’ his tables were covered four times a day with the most costly viands that either the air, sea, or land, could furnish; and, as he lived he died; for, revelling and carousing at a wedding banquet at Lambeth, he fell down dead. His death was so welcome to his subjects, that they celebrated the day with sports and pastimes, calling it *Hock-tide*, which signifies scorn and contempt. With this King ended the reign of the Danes in England.—Hist. Engl. Vol. i. p. 65.

One Phagon, under the reign of the Emperor Aurelianus, at one meal, ate a whole boar, a hundred loaves of bread, a sheep, a pig, and drank above three gallons of wine.

Nicholas Wood, of Harrison in Kent, ate a whole sheep of sixteen shillings price at one meal, raw; at another time thirty dozen of pigeons. At Sir William Sidley’s, in the same county, he ate as much victuals as would have sufficed thirty men. At my lord Wotton’s mansion-house in Kent, he devoured, at one dinner, fourscore and four rabbits, which, by computation, at half a rabbit a man, would have served a hundred threescore and eight men. He ate to his breakfast eighteen yards of black pudding. He devoured a whole hog at one sitting down, and after it, being accommodated with fruit, he ate three pecks of damosins.—Fuller’s Worth. p. 86.

A late counsellor at law, whose name was Mallet, well known in the reign of Charles I. ate at one time an ordinary provided in Westminster for thirty men at twelve-

twelve-pence a-piece. His practice not being sufficient to feed him with better sort of meat, he fed generally on offals, ox-livers, hearts, &c. He lived to almost sixty years of age, and, for the seven last years of his life, ate as moderately as other men.—Vid. Narrat. of his Life.

Not long since, (says the incomparable Mr Boyle), there was in England a private centinel that was much talked of, not only for swallowing, but for digesting stones; and a very inquisitive man, that gave the best account of him, assured that great philosopher that he knew him very well, and merely out of curiosity had several times kept him company for twenty-four hours together, on purpose to watch him, and was certain that, all that time, he ate nothing but stones, and that his grosser excrements consisted principally of a gravelly sandy matter, as if the stones he swallowed had been dissolved in his body, and came from him in that substance.—Boyle's Exp. Philos. par. 2. Essay 3. p. 86.

There is a certain little dwarfish corn-cutter, now living in Rosemary-Lane, London, that, to get money, travelled formerly into several countries in England; and shewed himself as one that lived upon stones, and would swallow them in great numbers; and shaking his belly, you might hear them rattle like stones in a bag; but, that he lived solely upon stones, was only a pretence to invite spectators and customers; for he eat the best meat his purse would reach to, though as privately as he could. He has now taken up the trade of cutting corns, walks the street every day for employment, and is such a remarkable figure that every body knows him. He will, for sixpence, and a quart of ale, at any time, swallow twenty pebble-stones. I have seen him do it; and, examining him what effect they had upon his body, he said, 'He knew no harm they ever did him, but in making him very hungry after he had voided them.' And says, 'They always came away whole.'

C H A P. XLIII.

Of Eloquence, and Men that have excelled in that Art.

To speak well, shews a curious vivacity of wit, and is a great step to preferment; but he that makes good actions accompany his oratory, is arrived to the height of perfection: He has a good heart, as well as a good head, which, springing from a superiority of mind, renders the owner desirable. It is a pity they should be parted; for brave actions are the substance of life, and a florid tongue the embellishment of it. In speaking or writing, brevity and perspicuity ought to guide the intention and execution. He that fetches a tedious compass in words, does but amuse and tire himself, and his auditors and readers, without coming regularly to the point in hand. Another rock to be avoided among those that set up for orators, is affectation, which always spoils the finest things: And, in shunning affectation, great care must be taken lest you fall into it by affecting not to be affected.

Higefias the Cyrenian orator had such an excellent faculty in displaying the miseries of human life, and the advantages of dying, that Ptolemy forbid to harangue any more on that subject, because many of his subjects were persuaded to hasten their ends by a voluntary death.—Valer. Maxim. l. 8. p. 231.

Demosthenes entered into the service of the Republic of Athens, under great difficulties, for an orator. He stammered in his speech, had an odd motion in his shoulders, was hard of hearing, and troubled with a short breath; yet, in time, correcting these infirmities, by art and exercises, he excelled the sophists in wit, all his equals that pleaded in the Forum, and was celebrated as one of the most excellent orators of the age he lived in.—Plutarch. in Demo. p. 859.

Marcus Tullius Cicero had all the parts of elocution in such perfection, that he was able to speak with the vigour of Demosthenes, the copiousness of Plato, and the pleasantry of Isocrates, at the same time.

What

What was excellent in other orators he not only made his own, but improved it to the utmost advantage. He did not only plead, but was said to *reign* in causes; for, by the power of his eloquence, and a happy wit and genius, he charmed the ears of the senators to his tongue, and biassed their opinions to the side he was concerned for.—Plutarch. in Cicero. p. 881.

Cyneas the Theſſalian was an auditor of Demosthenes, and often sent ambassador by King Pyrrhus to the cities he was in controversy with. He would always mix persuasions to peace with threatenings of war; and, by gentle and winning expressions, would first captivate their attention, and then conquer their obstinacy; which caused his master King Pyrrhus to say, 'That Cyneas's eloquence had gained him more cities than his soldiers had done by their arms.'—Zuin. Vol. iv. l. 2. p. 1121.

Demades was but of mean extraction, and consequently of meaner education, his father being but an ordinary seaman, and he himself had some time no better employment than a common porter; but, when he betook himself to the service of the Republic in Athens, he shewed such excellent natural parts, that he soared above the common pitch of art; and the studied speeches of Demosthenes himself were obscured by his extemporary eloquence.—Plutarch. in Demosth. p. 850.

CHAP. XLIV.

Of Ambassadors, the Fidelity of some, and Treachery of others.

It is highly requisite that an Ambassador should be a wise man, out of danger of being imposed upon by the artifice of those he negotiates with: Learned in the laws and constitutions of foreign kingdoms and states, as well as of his own country, that he may carry it equally on both hands. Close, till he discovers what

what the Prince he is sent to would be at; for he that plays an open game is in a fair way of losing all. Three things are necessary to make an able man in any employment, viz. nature, study, and practice, and if he finds himself defective in any of these particulars, he should employ auxiliary wits, and keep men of good sense about him to disentangle his affairs: A new, certain, and excellent kind of superiority, to make those our servants, whom nature or education has made our masters. Above all, our Ambassador must have prudence and courage to secure a retreat when he is at a loss, for a wise man may commit a fault, but they are fools that can't conceal their errors, shift the scene to their own advantage, and re-imbellish as occasion offers.

When Darius, son of Hytaspis, had made a descent into Scythia, that people destroyed all the forage and provisions, that the invaders must either retreat or perish; and when this was done, sent an Ambassador to Darius with these odd kind of presents, a bird, a mouse, a frog, and five arrows. The Persians asked the Ambassador that brought them, what was imported by these hieroglyphics. The Scythian made them answer, that he had no other commands, but to deliver them, and leave it to the ingenuity of the Persians to find out the meaning of them. Darius was of opinion that they brought the submission of the Scythians, and yielded him the air, earth, and waters; but Gobrias a wiser man than the rest, guessing at their signification from the posture of their own affairs; said, 'O ye Persians, unless you are able to fly in the air like a bird, creep into holes, and hide yourselves under the earth like a mouse, or can swim in the water like a frog, you must expect your deaths from these arrows;' but the Persians followed their own construction, and had it not been for an intervening accident, Darius, nor none of his great army had ever returned into their own country; for they were all routed, and Darius saved himself by flight, by the Scythians mistaking the way he took.—Herodot. l. 4. p. 266.

Alexander

Alexander the Great, being extremely angry with the Lampfacenians, they sent Anaxamenes as their Ambassador to him, who had sometime been tutor to Alexander, in hopes he might prevail for their pardon. As soon as Alexander saw him, he solemnly vowed he would grant nothing they should request of him; which Anaxamenes being acquainted with, said, 'O King, my humble request is, that laying aside all compassion thou wouldst utterly ruin with fire and sword the country of Anaxamenes thy master;' so Alexander, who had otherwise resolved to do it, was obliged to forgive them for his oath's sake, by the Ambassador's playing at cross purposes with him.—Zuin. Theatr. vol. 5. l. 4. p. 744.

While the match was on foot between Prince Henry, son of King James I. and the Infanta of Spain, Secretary Salisbury suspected the Spaniards acted deceitfully; and therefore putting the Duke de Lerma hard to it, he said there was no such commission from the King of Spain to treat of a marriage. Salisbury sent for the Spanish Ambassador before the council, and reproached him with abusing the King and kingdom, shewing him the danger he had run himself into, if the King of England should resent it. The Ambassador answered it was a weighty affair, and this being Saturday, desired time till Monday to give in his answer. On Monday he appeared again, and thus began his defence. 'My soul appertains to God, my life is at the disposal of the King my master; but my reputation is my own, and I will not lose the first and the last to preserve the second,' then laid down his credentials and instructions under the King of Spain's hand; shewed himself an honest man in his negociation; but was quickly called home, and wore out the rest of his days under the displeasure of the Spanish court.—Court of K. James I. p. 170.

C H A P. XLV.

Envy, and the ill Effects of it, where it Predominates.

MALICE and envy are two links of a chain, which bind the envious to self-created torments; for the best definition of envy is couched in these few hard words: *Tristitia de bonis alienis*, a sorrow for any good that happens to another, *et gaudium de adversis*, and joy at other men's misfortunes. It is a disease that feeds like a wolf, upon the person that nourishes it; that gnaws their hearts, excruciates their souls, macerates their bodies, and destroys the comforts of their lives. Other enormities may have pleasure or profit in them, and admit of excuses, but this has neither. Other offences are but of a short duration, but envy accompanies men to their graves without intermission. They are sick and out of order, because others are well; poor and miserable, merely upon the apprehension of others being rich and happy; and the better men are, the more they hate them, though under infinite obligations to the contrary.

Cambyfes, King of Persia, being informed that his brother Smerdis could draw a stronger bow than any man in the army, was so enraged against him for that manly quality, that he caused him to be inhumanly butchered—Diodor. Sic. Bibl. l. 17. p. 371.

A French lady of quality that was well married, and lived in plenty, hearing her husband's brother had married a very handsome lady with a great fortune, was mightily out of humour, insomuch that she perfectly hated all that spoke in the commendation of her new sister-in-law; and hearing her husband also commend her as a very beautiful woman, she bribed a servant in that lady's family to poison her; but he discovering the design, and the lady being reproached for it by her husband, she poisoned herself, and died.—Memoirs of the court of France, p. 172.

But what in its kind surpasses all the rest, as a ridiculous and absurd piece of malice and envy in the superlative

perative degree, is the relation of a rich man given us by Quintilian, who being infected with this disease, poisoned the flowers and herbs in his garden, that his neighbour's bees might gather no more honey from them. *

*Envy's the worst of fiends, procurer of sad events,
And only good when she herself torments.* COWLEY.

C H A P. XLVI.

*Errors and Mistakes, from whence they arise, with the
Ill Consequences of them.*

THAT all the good and evil of this life depends upon the various passions incident to men's minds, there needs no other document than their dear bought experience, which has too often convinced them, that while, out of weakness, they have suffered themselves to be seduced and transported by the excess of their affections, they have fallen into errors that have more dejected their spirits than a long succession of misfortunes could ever do, and from whence no other fruit could be expected but that of shame, sorrow, and repentance. It is a great mistake when men attribute their errors and mistakes to the want of an omniscious understanding, when the fault lies in the ill use of that understanding we have in the conduct of our desires suggested by passions, which might be remedied by true generosity, and a steady belief of, and tranquil dependence upon Divine Providence.

In the fatal fight at Philippi betwixt Brutus and Cassius on the one side, and Octavianus and Antonius on the other, Brutus had beaten Octavianus's right wing, and forced them to fly, and Antonius had compelled Cassius to retreat with the left wing, but not to a greater distance than a neighbouring hill, where he could with ease have rallied his soldiers, and renewed the fight; but the cloud of dust that arose hindering him from seeing Brutus's success, he sent Lucius Tinnius

* *Burt. Mel. p. 94.*

tinnius to know in what condition Brutus was, who finding them victors, he was returning to impart the good news, and carried a party with him to reinforce those that had retreated. Cassius seeing them coming, and, by an unhappy mistake, thinking they were enemies, and that Brutus was routed, caused his freedman to cut his throat; and Titinnius finding him dead, slew himself also, supposing his unadvised haste was the cause of that misfortune, which coming to the knowledge of Brutus, it so utterly dispirited him, that he lost his late acquired victory, with his life.—Plutarch. in Bruto, p. 104.

Johanna Queen of Navarre, being invited to a sumptuous feast by the Queen her mother, in a few days after she had made her visit, fell dangerously sick of a pleurisy; for the cure whereof, a surgeon was ordered to open the vena basilica; but, either through ignorance or inadvertence, he opened the wrong vein, which, instead of giving the Princess ease and health, which commonly attends opening the basilic vein, his mistake cost the lady her life.—Schenk. Obs. Med. p. 237.

Edward Seymour, Duke of Sommerfet, uncle and protector to the young King Edward VI. happening not to be at the council-board when matters were concerted there to bring him to a trial for pretended high treason, of which his enemies had accused him, Robert Lord Rich, Lord Chancellor of England, who dwelt then in Great St Bartholomew's Close, though he seemed to agree in the sentiments of the rest of the council, yet having a special favour for his friend the Duke of Sommerfet, sent him a letter, informing him with what was transacted against him in council; and, out of haste, only superscribed the letter 'To the Duke,' without any other addition, and charged his servant, who was but a raw giddy-headed fellow, and lately entertained in his service, to deliver it safely and secretly. The servant better employing his speed than his discretion, and his Lord wondering he came back so soon, asked him where the Duke was when he delivered him the letter? The fellow answered, at his palace

palace in the Charter-house; by the same token he read it at the window, and smiled at the contents of it. But this relation put the Lord Rich into a quite contrary humour, as dreading the consequence of his servant's mistake, who, instead of the Duke of Somerset, had delivered the letter to the Duke of Norfolk, who was no friend to the Lord Chancellor, and a professed antagonist to the Lord Protector. This mistake cost him the loss of the office of Lord Chancellor, which next morning he resigned to the King, to prevent both the disgrace and punishment of being discarded* for revealing the secrets of the council.—Full. Ch. Hist. l. 7. cent. 16. p. 408.

C H A P. XLVII.

Extraordinary Accidents that have happened to some in their Fortunes, Bodies, Deaths, and after death; with other Remarkable Things—

ABUNDANCE of mischief has been done to the increase of knowledge by an intemperate and blind love of novelty; and no less prejudice has been done in this kind by an affected, fullen, and morose humour, in decrying the truth of every thing they do not relish, or will not understand. Things are too often carried in extremes; some believe all things, others will believe nothing. Some affect to differ in opinion from every body, either out of a spirit of contradiction, or for want of charity. *Ne quid nimis*, is the chart the wise man sails by; and, therefore, as he is not over hasty in believing extraordinary accidents, so he is very careful not to seem to doubt the credit of another man's relation; for that passes from incivility to an open affront; and tacitly tells the reporter, that he is either an ill man in attempting to deceive others, or a very weak man in being imposed upon himself. To suspend one's censure is always safe, lest we fall under the misfortune of neither believing or being believed.

George Nevil, the fourth and youngest son of Richard Nevil, Earl of Salisbury, was, for his extraordinary qualifications, so early taken notice of at court, that he was consecrated Bishop of Exeter before he was twenty years of age; and, which is more, at twenty-five years of age was constituted Lord Chancellor of England; which great post of the law he discharged with an universal applause, his vast abilities supplying the defect of years.—Full. Worth. p. 273. in Durham.

The French historian De Serres tell us, that Charles Earl of Valois was the son of a King, brother of a King, uncle to a King, and father of a King, but never was a King himself.—M. de Serres, p. 163.

The Grand Seignior casting his eyes upon one Asan Aga, a sprightful youth in his Seraglio, who was by birth a Polonian, and observing him to be more forward and active than any of his court, took an affection to him so sudden and violent, that he made him his Mofayp or favourite, insomuch that he always rode equal with him, clothed as richly, and was as well mounted as the Sultan himself, as if he had been coadjutor, and his associate in the empire. The Queen Mother, and all the great officers of the court and army, were commanded to make presents of money and jewels to him, whom now every one so courted and adored, that he became the whole discourse of the empire. This extraordinary and sudden promotion gave great offence to the Queen Mother, the Kuzlier Aga, and the Grand Vizier, who all conspired his downfall; but the Kuzlier Aga plotting too openly against him, was deprived of his office, and had lost his life, if the Queen Mother had not powerfully interceded for him, and gained an exchange of his punishment from death to banishment. The Baltagi Basia also underwent the same disgrace, for only being supposed to be the Mofayp's enemy. This victory, and a slur put upon the Queen Mother herself, was not carried with such a prudence and equality of mind by the young favourite as was requisite; but he, being puffed up with pride and glory, and adventuring to determine

determine in matters of state, the Grand Vizier wrote complaints against him, which being handed to the Grand Seignior by some whose wisdom, age, and gravity, begat a reverence to their persons, the Sultan began to see the reasonableness of their allegations; and, on a sudden, to the admiration of the whole court, cast off his favourite, sinking him to a Capigi Bashee or chief porter, with a hundred and fifty aspers a day salary, which is scarce two shillings in English money.—*Turk. Hist. Epit.* vol. 2. p. 141.

In the year of our Lord 1284, June 26. a strange accident happened in the town of Hamelon in Lower Saxony, in the dutchy of Brunswick, between Hildesheim and Paderborne, after this manner. The town being sorely afflicted with great numbers of rats and mice, a piper coming thither, promised, for a reward agreed upon, to destroy all those troublesome vermin; and, to that purpose, went piping through the streets; and the rats and mice following him, he led them to a certain hill near the town, where they were all destroyed in a moment; but then returning to the town, and demanding his wages, they refused to pay him; whereupon he played another tune, and was followed by one hundred and thirty boys to a hill called Koppen, where they perished, and were never seen or heard of after. This piper's clothes were of divers colours, and therefore called the Pied Piper. This story is recorded in their annals, and painted in the windows and churches in Hamelen, of which several thousands have been eye witnesses.—*Wier. de Praestig. Dæmon.* l. 1. c. 16. p. 47.

Mr Gresham, an eminent merchant in London, being homeward bound from Palermo in Sicily, where at that time lived the rich Antonio, who had two kingdoms in Spain mortgaged to him at one time by his Catholic Majesty, the wind being against them, the ship in which Mr Gresham sailed came to an anchor to leeward of Stromboli, one of the Lipari Islands in the Tyrrhenian Sea, on the north of Sicily, where is a mountain that casts forth flames of sulphur in some places of it continually. About noon, the mountain

generally ceasing to throw out flames, Mr Gresham, accompanied with eight sailors, ascended it, and went as near the orifice as danger would permit them, where, among other frightful noises, they heard a loud voice pronounce the following words, 'Make haste, make haste, the rich Antonio is coming;' at which being in a great consternation, they hastened a board, and the mountain beginning in a horrible manner to vomit fire, they weighed; and the wind continuing in the same quarter, made the best of their way back again to Palermo, and enquiring after Antonio, they found that he died, as near as they could calculate, at the same instant they heard the voice at Stromboli say 'he was coming.' Mr Gresham, safely arriving in England, made this surprising accident known to King Henry VIII. and the seamen being called before him, attested the truth of it by their oaths; which made such a sensible impression upon Mr Gresham's mind, that he quickly gave over merchandizing, made a distribution of his estate, which was very considerable, among his relations, and to pious and generous uses, reserving only a competency for himself, and then spent the remainder of his days in the exercise of piety and devotion.—Sands's Trav. l. 4. p. 248. Clark's Mir. c. 33. p. 115.

The ingenious and learned Mr Oldenburg gives us a relation which he received from a person of great veracity in Germany, which he pleased to take in the author's own words: 'I cannot but impart to you something that lately happened in my family, viz. that having taken, two months ago, a nurse for my little girl, (since dead) that nurse's boy being on that occasion weaned, did, by repeated sucking the breasts of his grandmother, a woman of threescore years of age, cause such a commotion in her, that abundance of milk run to her breasts for a sufficient nourishment to the said weaned boy; whom also my nurse, his mother, after she returned home, upon the death of my girl, now again gives suck too, though her breasts for some weeks had been dried up.'—Philosoph. Transact. anno 1674, p. 100.

It

It is recorded by the learned Diemerbroeck, in the second book of his *Anatome Corporis Humani*, c. 2. p. 408. that at Viaria, a town very near us, some years ago, a poor woman living before the town-gate, being brought to bed of a fine boy, not long after the death of her husband, and dying presently after her delivery, left her child behind her in good health; but leaving nothing to pay a nurse to give the child suck, the grandmother of the poor babe, called Joanna Vuyltuyt, being yet living, and a woman of threescore and six years of age, but very poor also, and not able to pay a nurse, out of pity to the child attempted, at that age, to give it suck herself; in which undertaking she succeeded so well, that having, out of her great commiseration, put her crying grandchild several times to her breasts to suck, these breasts did, from that old woman's strong imagination and vehement desire to give suck to this child, begin to yield milk, and continued so to do with that plenty, that it was sufficient to feed the child, so that it hardly needed any other sustenance; which all that saw it much wondered, and which can be attested by many veracious inhabitants of the said town. The author alledges these examples, to fortify his opinion concerning the cause that impels the chyle to the breasts, which he takes to be the mother's or nurse's strong imagination to give suck.—Ibid.

Grace Batterd, the wife of a shoemaker in Plymouth, and a woman of honest repute, was delivered of a child October 22, 1670, that had two heads, two necks; as also the eyes, mouths, and ears suitable, double; four arms with hands, and as many legs and feet. There was to both but one trunk, but two back-bones from the clavicles to the hypogastrium, and from the shoulders down to the bottom of the loins, they were not distinct, but cemented and incorporated after this manner: The right clavicle or channel-bone of the right hand child (being long) joined with the left clavicle of the left hand child. The ribs on the face side of both of them, by the cartilages or gristles, were united without any intervening sternum
or

or breast-bone, and so made a common chest to them both: And the ribs of both on the back part were united by the gristles; and from the clavicle down to the hypogastrium or bottom of the belly there, with one navel-string to them both; but, from the hypogastrium downwards, they were divided, and became two, each having the perfect parts of females. They were born dead, were exactly alike one another, very well featured, with pretty neat and handsome limbs. They had hair more than ordinarily thick, about half an inch long, and their nails full grown. The mother is alive, and in health.—Philos. Transact. anno 1670, p. 2096.

Mr Samuel du Gard, rector of Forton in Shropshire, in a letter to Dr Ro. Bathurst, then Vice-Chancellor of the University of Oxford, acquainted him, that, about Candlemas 1673, a child about a quarter of a year old, at Lilleshall in Shropshire, was taken with a bleeding at the nose, ears, and in the hinder part of the head, where was no appearance of any sore. It continued three days: at the end of which, the nose and ears ceased bleeding; but still blood came away, as it were sweat from the head. Three days before the death of the child, (which was the sixth day since she began to bleed,) the blood came more violently from her head, and streamed out to some distance from it: Nor did she bleed only there, but upon her shoulders, and at the waist, in such large quantities, that the linen next her might be wrung, it was so wet, and every day required clean linen. For three days she also bled at the toes, at the bend of her arms, at the joints of her fingers of each hand, and at her finger-ends, in such quantity, that, in a quarter of an hour, the mother caught from the droppings of her fingers almost as much as the hollow of her hand would hold. All the time of this bleeding, the child never cried vehemently, but only groaned; though, about three weeks before, it had such a violent fit of crying, as the mother says she never heard the like. After the child was dead, there appeared in those places from whence the blood issued little holes, like the prickings

prickings of a needle. This is an accident, I think, has no precedent in history.—Philos. Transact. anno 1674, p. 193.

Donald Monro, living in a town called Strathbogie, near Aberdeen in Scotland, is very remarkable for somewhat peculiar in his temper, that inclines him to imitate unawares all the gestures and motions of those with whom he conversed. No man, at first, but would be surpris'd with the oddness of this dotrel quality. He is a little, old, and very plain man, of a thin slender body, and has been subject to this infirmity from his infancy. He is very unwilling to have it observed; therefore casts down his eyes when he walks in the streets, and turns them aside when he is in company; for, if he looks upon you, he cannot forbear doing what you do. If you scratch your head, he will scratch his head; if you wring your hands, he will do the same; and so, if you wipe your mouth, blow your nose, or stretch forth your arms, or whatever other action you use, he cannot forbear doing the same. You need not strain compliment with him, to persuade him to be covered; for he still puts off and on as the company does, and that with great exactness, and with such a natural and unaffected air, that he cannot be suspected of design. Hold his hands, and enjoin another to make such motions, he will struggle hard to get loose; and, being at liberty, will fall to his old course of imitation; and therefore is called the *imitating man*; and in truth, though he has not power to restrain himself, is very apish and ridiculous.—Philos. Transact. anno 1677, p. 842.

A man living not long since in Bristol did always eat his food twice, and truly ruminated as cows, sheep, and other beasts do, and always did so ever since he can remember. He begins to chew his meat a second time within a quarter of an hour after his meal, if he drink with it; if not, something longer. After a full meal his chewing lasts about an hour and a half. If he goes to bed presently after meals, he cannot sleep till the usual time of chewing be over. If it leaves him it is a certain sign he will be sick, and is never well till it

it returns again. Before rumination, he says his victuals lie heavy in the lower part of his throat, till it has past the second chewing, and then it passes clean away. And this he always observes, that, if he eats variety of things, that which passes first down comes up first to be chewed. This account came to Dr Sleane from Mr Day, at that time Mayor of Bristol, who says this person is about twenty years of age, and of tolerable sense and reason. Pyerus, who has written at large, and very ingeniously, upon rumination, found two persons in his country, who were alive when he wrote that book, and had been taken notice of to ruminate. They were very boorish and foolish persons, that lived only among the beasts; and he fancies that, by frequent conversation with calves and sheep, they had learned to imitate them.—Philosoph. Transact. anno 1692, p. 525.

About sixty or seventy years ago, when Currure was under the government of the Hundues, and several persons were permitted to dig there for diamonds, a Portuguese gentleman went thither from Goa; and having spent in mining a great sum of money, amounting to 100,000 pago's, and converted every thing he brought with him into money, even to what wearing clothes he could spare, while the miners were at work for the last days expence, he had prepared a dose of poison, with a resolution, if he found nothing that night, to end his life with his money; but, in the evening, the workmen brought a very fair spread stone, weighing twenty pago's; in commemoration whereof, he caused a great stone to be erected in the place, with an inscription in the Hundues or Tillinga tongue, to this effect, which remains there to this day:

*Your wife and children sell, sell all you have,
Spare not your clothes, nay sell yourself a slave,
And money get; then to Currure make haste,*

There search the mines, a prize you'll find at last.

After which, he immediately returned with his diamond to Goa, being unwilling to venture further after so fair an escape.—Philos. Transact. anno 1696, p. 910.

Mr St George Ash, secretary of the Dublin Society, in a letter to one of the secretaries of the Royal Society, gives us the story of a girl named Ann Jackson, born of English parents, in the city of Waterford in Ireland, who are both said to be sound and healthy. When this girl was about three years old, horns did shoot out in several parts of her body, wherefore the mother concealed her out of shame, and bred her up privately; but she soon after dying, and the father becoming very poor, the child was left as a charge upon the parish. She is now between thirteen and fourteen years of age, yet can scarce go; and I have seen children of five years old taller. She is very silly, speaks but little, that not plainly. Her voice is low and rough; her complexion and face well enough, except her eyes, which are very dead, and seem to have a film of horn growing over them, so that she can hardly now perceive the difference of colours.

The horns abound chiefly about the joints and flexures, and are fastened to the skin like warts, and, about the roots, resemble them much in substance, though, toward the extremities, they grow much harder, and more horny. At the end of each finger and toe grows a horn fully as long as the finger and toe, not straight, but bending, like a turkey's claw. On the other joints of her fingers and toes are smaller horns, which sometimes fall off, and others grow in their places. On her knees and elbows, and round about the joints, are many horns; two more remarkable at the point of each elbow, which twist like rams horns; that on the left arm is above an inch broad, and four inches long. On her buttocks grew a great number, which are flat by frequent sitting. At her arm-pits, and the nipples of her breasts, small hard substances shoot out, much slenderer and whiter than the rest; at each ear also grows a horn; and the skin of her neck begins of late to be callous and horny, like that of her hands and feet. She eats and drinks heartily, sleeps soundly, and performs all the offices of nature, like other healthy people.—Philos. offices &c. anno 1685, p. 1022.

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The French have always been branded with the character of a revengeful people, and such as take delight in mischief, which made their neighbours the Hollanders raise this proverb of them, ‘quand le Francois dort, le Diable le berse.’—‘When the Frenchman sleeps, the devil rocks the cradle.’ There is not a more sanguinary and barbarous rabble in the world than in France. It is an ordinary thing to dig one out of the grave, and drag him up and down in pieces, as they did the Marquis of Ancre, whose death and the manner of it redounds infinitely to the dishonour both of King and people. The King commanded him to be killed in his own palace the Louvre, whose walls were sprinkled with his blood: And then as a thing ridiculous to all the world, his process was made after his death. The rascality broke into the church and into his mortuary, whence they pulled him out, dragged him like a dog up and down the channels, then hanged him to a gibbet by the heels, and cut his body into mammocks; though he was never arraigned, convicted, or condemned; ‘but death is not sufficient to satiate the malice of the French.’—Howel’s Germ. Dict. p. 83.

CHAP. XLVIII.

Of the Eye, its Frame, Beauty, Diseases, and several Remarkable Cures.

SUCH are the transcendent beauties of the eyes, that they have gained a greater share of praise and admiration than all the other parts of the body, being called the light that guides, and the watchman that forewarns the neighbouring members of approaching danger, and preserves them from inevitable ruin. They are also called the harbingers of love, and glasses that interchangeably both attract and emit the flames of delight, and desire into human souls; but whilst they enjoy

joy these privileges of vision, it is scarce determinable, whether they are more happy or unhappy being able to see themselves, since reflecting upon their glory, would be attended with the sense of their numerous infirmities.

Cæsar Borgia Duke of Valentia, had such fiery, piercing, and threatening eyes, that struck all into fear and dread that came into his presence, so that few had confidence or courage enough to look stedfastly upon him; and yet had so great a command of them, that when he was in company with ladies, he could change his furious looks into such charming smiles, or languishing aspects, as might best comport with his designs, and render him most pleasing and acceptable to the fair ones.—Jovij. Elog. l. 4. p. 201.

Lyphæ, in his book entituled Miscellaneous Curiosities, acquaints us with two rare symptoms about the sight. One, of a person that tuning the strings of a musical instrument, one of them snapping asunder, hit him very smartly on the right eye; after which, proper cooling ophthalmics being applied, the patient awaking after midnight, saw all things as perfectly in the dark as if it had been full day-light, able to discern the smallest lines in pictures, and to read printed papers; whereas, when a candle was brought to him, or in the sun-shine, he was able to see nothing at all. The other, is of a man infected with the *lues venerea*, who, after the other common symptoms were abated, found his sight so distempered, that all objects appeared double to him, which continued a long time, but at length cured.

A maid came from Banbury, in Oxfordshire to Dr Turberville, the famous oculist in Salisbury, to be cured of a strange distemper in her eyes. She could see very well, but no colour besides black and white. She had such strange scintillations by night, with the appearance of bulls, bears, &c. as terrified her very much; she could see to read sometimes in the greatest darkness for almost a quarter of an hour together.—Philosoph. Transact. an. 1684, p. 736.

Another person had no visible disease in his eyes, but could not see at all unless he squeezed his nose
Q with

with his fingers, or faddled it with narrow spectacles, and then he saw very well. 'I carried him to Mr 'Boyle,' says the Doctor, 'as a fit subject for so great a philosopher to make his remarks on.'—Ibid.

There was one in Salisbury, who had a piece of iron or steel struck in the iris of the eye, which put the patient to very great pain. The Doctor endeavoured to push out the iron with a small spatula, but could not; then he applied a load-stone to it, and it jumped out immediately.—Ibid.

CHAP. XLIX.

Faces like one another.

THOUGH Nature generally so much delights in variety, that there are scarce two faces in the world so exactly alike, but a curious eye may discern some difference when they are together, and shewed by the same light; yet she seems sometimes to give an exception to that general rule, by stamping two faces with almost the same impression, which nevertheless arises from the defect of human sight, and not from her inconstancy to her first principle; for, though there may be some resemblance in faces, she only shifted the scene to amuse us, and shew a greater variety in the difference of condition, constitution, and humour; and therefore the following examples of similitude must pass for rarities and diversions of Nature.

Nicholas and Andrew Tremain, sons of Thomas Tremain of Colecomb, in Devonshire, Esq; were so alike in their faces, shape, and proportion, that they were not distinguishable but by their clothing; but in this they differed, that the one, at the fight of New Haven in France, was a captain of a troop of horse, and the other but a private centinel, where they both lost their lives.—Fuller's Worth. p. 266. Dev.

Artemon, a person of an inferior rank among the commonalty, so well resembled Antiochus King of Syria,

Syria, that Queen Laodice, when her husband was killed, made a property of the peasant in representing the King, till she had settled the government and disposed the crown to her own humour.—Val. Max. l. 9.

14. p. 273.

Martinius Guerre and Arnildus Tillius were so alike in the face and make of their bodies, that when Martinius was in the foreign wars, Tillius, under that resemblance, betrayed Martinius's wife to his lewd embraces; and neither his four sisters that were in the house, nor any of the neighbourhood, could discover the imposition, they were both so alike; and so they lived together as man and wife several years, without the least suspicion of being otherwise.—Henric. Steph. Apolog. pro Herodot. p. 7.

Under the reign of the Emperor Augustus, a young man came to Rome so every way like the Emperor, that he attracted the eyes and admiration of all the people as he passed along the streets, which at length coming to the knowledge of Augustus, he ordered the man to be brought to him; who being come into the presence, the Emperor asked him, 'If his mother had ever been at Rome?' And the youngster understanding what the question tended to, answered, 'No, but my father has been here very often.' The same story is recorded verbatim of one of the Turkish Emperors and an Armenian soldier.—Zuin. vol. 2. l. 2. p. 290.

CHAP. L.

Of Fear, and the effects of it.

FEAR is a surprisal of the heart upon the apprehension of approaching evil; and, if it be raised to the degree of terror, and the evil seems impendent, the hairs are raised an end, and the whole body into horror and trembling. After this, if the passion continue, the spirits being put into confusion, so that they cannot execute their offices, the usual succours of reason fail,

Q²

judgment

judgment is blinded, and the powers of voluntary motion become weak, the vitals are eclipsed, and the heart insufficient to maintain the circulation of the blood, which stopping and stagnating in the ventricles of the heart, causes fainting and swooning, and sometimes sudden death. It always begets a terrible astonishment and confusion during the fit. I omit the vulgar sort, to whom it one while represents their great grandfathers risen out of their graves in their throwds; another while hobgoblins, spectres, and chimeras; but, even among soldiers, it often makes flocks of sheep appear like armed squadrons, and reeds and bulrushes like pikes and lances.

The Emperor Theophilus, in a battle against the Agarens, was so astonished and stupified with fear, that he had no power to fly; *Adeo pavor etiam auxilia formidat*; so much does fear dread even the means of safety; till Manuel, one of his principal officers, was forced to jog and shake him out of his trance, ‘Sir, if you will not follow me I will kill you; for it is better you should lose your life, than by being taken to lose your empire.’—Quint. Curt. l. 3. p. 34.

But fear does then manifest its utmost power and effect, when it throws men upon a valiant despair, having before deprived them of all sense both of duty and honour. In the first pitched battle the Romans fought against Hannibal, under the consul Sempronius, a body of twenty thousand foot had taken flight, seeing no other escape for their cowardice, threw themselves headlong upon the great battalion of their enemies, which also, with wonderful force and fury, they charged through and through, and routed, with a very great slaughter of the Carthaginians; by that means purchasing an ignominious flight at the same price they might have done a glorious victory.—Mont. Ess. Eng. vol. i. c. 17. p. 85.

Augustus Cæsar, Caius Caligula, and Pope Alexander III. though otherwise men of courage were so intimidated at the noise of thunder, that the first of them always carried about him a charm against it; the other would quake at the very discourse of it, was ready to

run

run into a mouse-hole when it happened; and the last run from prayers in the church to hide himself in a vault.—Sueton. p. 113. et 195. Zuing. Theat. vol. 1. p. 94.

Don Diego, a noble Spaniard, admiring the beauty of a young court lady, made an assignation to confer with her in the King of Spain's garden, under a shady tree; but, by the yelping of a little dog they were discovered, and the young gentleman condemned to die. Hearing the sentence pronounced against him, it so terrified him, that the same night, though the person was under twenty years of age, his hair turned as gray as if he had been sixty; which being the next morning related to King Ferdinand, he gave him his pardon, saying, 'He had suffered enough for that fault, since 'from a young man he was become an old one.'—Donat. Hist. Med. l. 1. p. 1.

CHAP. LI.

Luxury in Feasting.

A DECENT, well furnished and hospitable table, is very commendable in the nobility and wealthy gentry that can afford it; it speaks the greatness of their minds, the goodness of their natures, and gains the blessing of the poor and needy, where they are charitably allowed to come in for their share; but, when feasting runs into excessive luxury, and vain expence, it reproaches the author of it with prodigality and folly; for no money can be so truly said to be thrown away as that which is superfluously spent upon the belly, which, in a short time, must of necessity be returned to the jakes, as offensive to mankind. In this kind of excess, the ancient Romans were so infamously remarkable, that it is said, 'Their sensuality despoiled 'the remainder of their former virtues;' and yet we find their examples were thought worthy the imitation of succeeding ages; of which I shall give you but a few

of many instances, lest I should teach what I design to decry.

George Nevil, brother to the great Earl of Warwick, at his installation into the Archbishopric of York, 1470, made such an excessive feast, that it is a wonder how his caterers could think of such great varieties, or where to provide them. Here follows an account of his bill of fare: Three hundred quarters of wheat, three hundred and thirty tuns of ale, one hundred and four tuns of wine, one pipe of spiced wine, eighty fat oxen, six wild bulls, one thousand and four weathers, three hundred hogs, three hundred calves, three thousand geese, three thousand capons, three hundred pigs, one hundred peacocks, two hundred cranes, two hundred kids, two thousand chickens, four thousand pigeons, four thousand rabbits, two hundred and four bittours, four thousand ducks, four hundred hersews, two hundred pheasants, five hundred partridges, four thousand wood-cocks, four hundred plovers, one hundred curlews, one hundred quails, one thousand egrets, two hundred rees, above four hundred bucks, does, and roebucks, one thousand five hundred and six venison pasties, four hundred cold venison pasties, one thousand four hundred dishes of jelly parted, four thousand dishes of plain jelly, four thousand cold custards, two thousand hot custards, three hundred pikes, three hundred breams, eight seals, four porpusses, and four hundred tarts. The Earl of Warwick was steward at this prodigious feast, the Earl of Bedford treasurer, the Lord Hastings comptroller, with many other noble officers; servitors, one thousand; cooks, sixty-two; servants in the kitchen, five hundred and fifteen. But see what this prodigal Bishop came to at last. King Edward IV. the then reigning Prince, seized his whole estate, sent him prisoner to Calais in France, where he suffered extreme poverty, as a punishment of his former vanity and excess.—Full. Ch. Hist. l. 4. cent. 15. p. 193.

Helioabalus kept such a prodigal and expensive table, that, at one supper, were sent in the heads of

fix

fix hundred estridges, only for eating their brains. When he was near the sea he never eat fish; and, when he was at a great distance from it, he would eat nothing else. He hated what was cheap, and easy to be had, and loved only what was scarce and dear; and the debauchery and irregularity of his appetite outstripped all the inventions that could be contrived to satisfy it.—Lamprid. Hackw. Apol. l. 4. p. 382.

C. Caligula was master of a very great revenue, and had as many ways to consume it; one of which was voluptuous eating and drinking. He would dissolve the best orient pearls in vinegar, and drink them off. And was mightily troubled that he could not spend the whole revenue of all the Roman provinces at one supper.—Plin. Nat. Hist. l. 9. p. 257.

Pliny also reports of Cleopatra, the last Queen of Egypt, that, to outdo Mark Antony's costly treats that he bestowed upon her, she drunk off, after a sumptuous entertainment, two of the richest pearls that were known in the world, which were valued at an hundred thousand sesterces.—Fulgos. ex. l. 9. p. 1137.

C H A P. LII.

Flattery prodigious in some Persons.

FLATTERY is the food of courts, a little sneaking art, which cunning knaves use to cajole and soften fools withal, and for ready money sell them air that are soliciting for preferments. Kings and princes are generally blamed for giving too open an ear to flatterers; but I think there is none of the complainers but would be worse than kings if so continually corrupted as they are with that sort of vermin. Courtiers have no less difficult a task; for truth itself has not the privilege to be spoken at all times, and in all sorts. The use of it, noble as it is, has its circumscriptions and limits. Their mouths must always be full of sugar, to sweeten the words that are spoken to princes; for
truth,

truth, as well as most offices of friendship, when applied to the sovereign, are under rude and dangerous hazards. It is very perilous for a counsellor to seem wiser, or more quicksighted, than his master. A matter may be ill resented that was well intended; but he that attempts to ingratiate himself by flattery, and tunes his note to every pleasing key, is an utter abomination, a snake in one's bosom, poison in a golden cup, and a tame beast that bites deeper than a tyger.

Tiridates King of Armenia having been defeated and made a prisoner by the Roman General Corbulo, was brought before Nero in Rome; and the captive King knowing Nero's blind side, and that he loved to be flattered, fell on his knees before him, saying, 'I am
' near kinsman to the puissant Lord Arsaces, brother to
' the two potent monarchs Volgesus and Pacorus, yet
' glory more in having the honour to be your imperial
' Majesty's servant; and therefore am come to pay
' you the same devotion as I do the sun, which is my
' Deity, and with pleasure will be what you please to
' make me, for you are my destiny and fortune.' Which artificial sycophantry so hit the humour of Nero, that he gave him his kingdom again, and a hundred thousand pieces of gold, to bear his charges into Armenia.—Xiphil. Clark's Mir. p. 211.

A gross flatterer in Rome, whose name was Publius Affranus, being informed that the Emperor Caligula was indisposed in his health, addressed himself to him, professing that, out of his duty and affection to the Emperor, and the public tranquility, he would gladly die, so that Caligula might be restored to health. The Emperor answered, 'That he had not faith enough to
' believe him;' whereupon Affranus confirmed it by a solemn oath; and Caligula not long after recovering, in detestation of his base and false flattery, commanded him to be slain, that he might not be forsworn.—Sueton. l. 4. p. 104.

These examples were of wordy flatterers; there are others that were guilty of the same offence by a servile imitation of their princes, even in their defects and blemishes. To this purpose, we are told by Diodorus Siculus,

Siculus, that it was the ancient custom of the Ethiopians, that, if their King, by any misfortune in war, or otherwise, was disabled in any of his limbs, his courtiers and friends would voluntarily maim themselves in the same parts, that they might not enjoy a happiness the King wanted. Therefore, if the King was lame, the whole court halted; If the King had but one eye, they would put out one of theirs; and, if he died, his choicest friends would follow him by a voluntary death, which their blind zeal persuaded them was honourable, and a demonstration of the sincerity of their friendships.—*Rer. Antiq.* l. 3. p. 69.

Alexander the Great had an imperfection in his neck, that obliged him to carry it more of one side than the other; which, though an inconsiderable thing, was so exactly imitated by all his great officers, that his whole court could not shew a man without a wry neck.—*Lips. Monit.* l. 2. c. 8. p. 236.

Dionysius's flatterers run one against another in his presence, stumbled at, and overturned whatever was under foot, to shew they were as purblind as their sovereign.—*Mont. Ess.* vol. 3. p. 223.

King Henry VIII. of England, anno 1521, cut his hair very short, and all the English put themselves into the same cut, though the fashion, at that time, was to wear their hair very long. Queen Anne, wife of King James I. had a wen in her neck, to cover which she wore a ruff; and, if we may credit tradition, that first began the fashion of wearing ruffs in England.—*Camer. Oper. Subcis.* p. 296; *Trenchfield, Hist. Improved,* p. 84.

The above mentioned flatterers were ill enough; but there is yet one more mischievous piece of sycophantry behind; and that I take the liberty to call self flattery, when men cannot endure to be told of their faults, which too often is found to be the infirmity of great men, and contributes to their being hated or ruined.

C H A P. LIII.

Ridiculous Follies committed by some Men.

ARISTOTLE says, that no excellent soul is exempt from a mixture of folly, and thinks he has reason to call all transports, how commendable soever, that surpass our own judgments, folly; for as much as wisdom is a regular government of the soul, which is carried on with measure and proportion, and which she is responsible to herself for. It is the only ruin of men of shallow capacities that they never consider; and, since they do not comprehend things, they never see the damage or profit; and, by consequence, never trouble themselves about them, but swallow all that comes first to hand, without examination. Wise men or kingdoms may, by surprise, be guilty of doing foolish things; but, to suffer them to run into an uncontrollable custom, is absurdity in the abstract; for, when men have been taxed with inadvertency at the first commencement of folly, they pass for naturals if they persevere in it.

Some men naturally love to cheat; it is interwoven with their constitution; and often boast of palming false dice upon others, when themselves are the bubbles. ‘Do but hear,’ says Sir John Squander, ‘what a trick I put upon a whore last night: Fore George I made the silly baggage take a louis d’or for seventeen and sixpence after the proclamation.’—Laconic or new Max. p. 81.

A woman, of a very nice apprehension, complained to the minister of the parish, with tears in her eyes, of an unsupportable affliction she daily underwent, which was, that, in the morning, she was necessitated to put on her clothes, and at night, when she went to bed, was obliged to put them off again.—Plater. Observ. l. 2. p. 42.

Caligula, the Roman Emperor, excessively delighted in a horse he had that was named Swift, whom, by a solemn message, he invited to supper with himself
at

at his own table; caused his provender to be given him in a vessel of gold, and wine in basons of the same metal; swore by his health and fortune; promised to make him consul of Rome; and was vain enough to have done it, if the horse had lived to the next election. He made the horse a priest, colleague with him in the empire: His stable was a sumptuous palace built with marble; his manger was made of ivory; his harness purple, with a jewel of precious stones hanging at his breast, and had a family, servants, and his house richly furnished.—Suet. l. 4. c. 55. p. 197.

From these kinds of folly, it will be expected I should give examples of the folly of both sexes in their clothes, and setting up for wits, which, though they are comprised under their distinct heads; yet, to oblige the reader, I shall take the liberty to say something of them here, since both sexes strive who shall outdo one another in the art of foppery, and value themselves upon a laced coat, or an embroidered gown, when a reasonable word, or an obliging look, would gain them more respect than all their fine trappings, wherein they generally take the foolisher part of the world for their pattern. Few consider what is fit, but think this piece of ridiculous finery is necessary for them, because other people have it; which is setting reason upon its head, by carrying the rule from things to persons, and appealing from what is right to every fool that is in the wrong. The word *necessary* is miserably applied; it disorders families, and overturneth governments, by being so abused. ‘Remember,’ says my author, ‘that children and fools want every thing, because they want wit to distinguish; and therefore there is no stronger evidence of a crazy understanding, than the making too large a catalogue of things necessary, when, in truth, there are so very few things that have a right to be placed in it.’—Advice to a Daughter, p. 45.

To see some persons set up for wits, is enough to move a wise man’s compassion; because they take pains to make themselves ridiculous, and lay out their sense, to appear a master-piece in buffoonery.

Folly

Folly we attain
By studious search and labour of the brain,
By observation, counsel, and deep thought ;
God never made a coxcomb worth a groat.
We owe that name to industry and arts ;
An eminent fool must be a man of parts.

Rochest.

No man is free from sometimes doing and speaking foolish things ; but the worst of it is, when a man studies to play the fool, and, instead of palliating his faults, discovers his blind side :

Nae iste magno conatu magnas nugas dixerit.
The man in troth, with much ado,
Has proved that one and one is two.

Like an ordinary fellow in Spain, that will stand on tiptoe, pulling out his mustachos, and saying, ‘ *Voto a Tal jo soy tan bueno come el Rey Don Felipe ;* ’—‘ I swear by Hercules I am as good a man as King Philip.’ Among many others of this sort, I will only instance in Antonia de Leyva, who, being in great hopes of preferment, and from a Gregarian common soldier being made a general, coming to attend the Emperor, was permitted to sit down in the presence, because he was troubled with the gout ; but the Emperor being told that he expected to be made a Knight of the Golden Fleece, or a Grandee of Spain, the Emperor one day hearing him complain of the gout, said, ‘ I believe you are more indisposed in your brain than in your feet ; for he that expects what he is altogether unfit for, discovers his own ignorance and rashness.’ —Howel’s Germ. Dyet. p. 21.

C H A P. LIV.

Of Men Fortunate and Unfortunate.

It is a grand absurdity to attribute a certain power to Fortune, that makes things to happen, or not to happen, as she pleaseth. The word Fortune is a mere chimera,

chimera, hatched in the brain, out of an error of human understanding, and nourished by popular superstition, which proceeds only from hence, that we know not all the causes that concur to single effects. For when a thing that we have apprehended to depend upon Fortune, and so to be possible, succeeds not; it is a certain sign, that some one of the causes necessary to make it succeed has been wanting; and consequently, that the same was absolutely impossible; as also, that the like event, that is such a one to the production whereof the like necessary cause was wanting, hath never come to pass. So that had we not been ignorant of that deficient cause, we never had thought that event to be possible, nor by consequence ever desired it. We ought therefore as Christians, utterly renounce the use of that Heathenish word Fortune, and in the room of it to establish this great verity, that all things are directed by Divine Providence, whose decree, is infallible and immutable. But since, by a kind of necessity grown upon us by unwary custom, sometimes I am obliged to make use of that word, I shall shew its inconstancy, variety, and mockery in several examples. Sometimes she acts by mere will and pleasure.

Lucius Metellus may properly lead the van in the list of the fortunate, for besides his being one of the Roman Quindecim Viri, that had the custody of the Sibylline Oracles, General of the Roman cavalry, twice Consul and Chief Priest; he had in perfection all those ten qualifications that entitle a man to terrestrial happiness. He was a courageous general, a successful leader, arrived to the height of honour. Was a wise and prudent senator, a wealthy citizen, happy in a numerous issue, and in being at the head of affairs in the then most celebrated city of the universe.—Godwin's Rom. Antiqu. l. 2. p. 52.

Quintus Metellus, by an uninterrupted course of propitious accidents, was in a state of felicity from his birth to his death. He descended from noble parents, had a mind and body qualified for every station:—a wife equally famous for chastity and fruitfulness:—

three sons of consular dignity, and the fourth a prætor. His daughters all honourably bestowed in marriage, whose children were with him. He lived happily to a great age, died peaceably, and was carried to his funeral pile by his sons and sons-in-law.—Sabel. Ex. l. 7. c. 8. p. 409.

It is reported of the Emperor Antoninus, surnamed Pius, that he never did any thing that he had cause to repent of; that he was never refused what he asked, or disobeyed in what he commanded, and the reasons he gave for these things, were, ‘That he made all his actions correspond with reason.’—Politic. Max. l. 2. c. 1. p. 152.

Arnolphus, Duke of Lorrain, dropped the ring from his finger into the river Mosella, which was afterwards found in the belly of a fish, and restored to him.—Zuin. Theat. vol. 3. p. 605.

Alexander making a libation to the heroes at Troy, poured oil upon the tomb of Achilles, and placed a crown of gold upon it, saying, he was the happiest person in the world; ‘for while he lived, Patroclus was his friend; and when dead, Homer perpetuated his memory.’—Plaut. in Alex. p. 672.

Maud the Empress might vie with Pherenice; for she was daughter of King Henry I. mother of King Henry II. and wife of King Henry IV. Emperor of Germany. This Epitaph was made upon her.*

Ortu magna, viro major, sed maxima prole.

Hic jacet Henrici filia, nupta parens.

Alexander the Great had many accessions of happiness. Philip King of Macedon, that renowned warrior, was his father. Aristotle the celebrated philosopher was his tutor. He never fought but he won the field. Never sat down before a city which he did not take, nor never invaded a country which he did not conquer.

Fate's dark recesses we can never find,

But Fortune, at some hours, to all is kind.

The

* Chet. Coll. cent. 2. p. 32.

*The lucky have whole days, which still they choose,
Th' unlucky have but hours, and those they lose.*

DRYD.

*For though Dame Fortune seems to smile,
And leer upon him for a while :
She'll after shew him in the nick
Of all his honours, a dog-trick.*

HUD.

The inconstancy and various motions of what the vulgar call Fortune, may reasonably make us expect she should present us with all sorts of faces, and sometimes seem to act by the rule of reason, as well as other while quite contrary : Can there be a more express act of justice than this ! The Duke of Valentinois having resolved to poison Adrian, Cardinal of Cornetto, with whom Pope Alexander VI. his father and himself were to sup in the Vatican ; he sent before a bottle of poisoned wine, with strict orders to the butler to keep it safe. The Pope being come before his son, and calling for drink, the butler supposing this wine had not been so strictly commended to his care, but only upon account of his holiness, presented it immediately to the Pope, and the Duke himself coming in soon after, and being confident they had not meddled with his bottle, took also his cup ; so that the father died immediately upon the place, and the son after having been long tormented with sickness, was reserved to another, and a worse fortune.—Mont. Ess. Eng. vol. i. p. 345.

Sometimes she seems to play upon us in the very nick of an affair, acts the physician, and gives life by a wound that was intended to kill. Thus she did by the painter Protogenes, who having finished the picture of a mad dog with great art, but not being able to express, as he would, the flaver or foam that should come out of his mouth, vexed and angry at his work, he took his sponge, which, by cleaning his pencil, had imbibed several sorts of colours, and threw it in a rage against the picture, with intent utterly to deface it ; but fortune guiding the sponge, it hit upon the

mouth of the dog, and performed what all his art was not able to accomplish.—Page 346.

Sometimes fortune seems to direct our councils, and correct them, as in Isabel, Queen of England, who, if she had landed in this kingdom from Denmark, at the port she intended, had fallen into the hands of her enemies; but fortune throwing her into another haven, she landed in safety.—Page 348.

And he who, throwing a stone at a dog, hit and killed his mother-in-law, thought he had reason to pronounce this verse;

Ταυτοματον ημων καλλισυ βαλθεται *.

——— *By this I see*

Fortune takes better aim than we.

Other while she seems to act in direct opposition to reason, merely to exercise her despotic authority; as in that eminent example of King Henry VI. of England, who was a just prince, and a pious Christian, had a good cause, a valiant Queen, and potent friends, to defend his right; yet it was sorrowfully observed that no military enterprise succeeded where he was present.—Bak. Chron. p. 283.

Franciscus Bufalus, an eminent citizen of Rome, was afflicted with the worst of all misfortunes; for, being a tender and indulgent father, was very unhappy in all his children. Two of his sons fell down dead in his sight, by mutual wounds they gave one another in a duel. Two other of his sons were put to death for raising commotions against the government. A fifth son killed his mother-in-law; and his only daughter being under discontent, poisoned herself while she was sitting in company with her husband.—John Tex-
tor. Off. l. 2. p. 98.

Helvitius Pertinax had such strange and unaccountable turns in his affairs and fortune, and so often, from a flourishing estate, reduced into the most pauperous circumstances, that he was called the tennis-ball of fortune.—Voss. Instit. l. 4. p. 97.

CHAP.

* *Meander.*

CHAP. LV.

Gaming, and the Consequences of it.

THE Chinese are excessively addicted to gaming, and have as many sorts of games as the Europeans; chess, back gammon, Irish, tick-tack, hazard, passage, &c. and will not only play deep, but, when they have been so unfortunate to lose all they have in lands, money, goods, and clothes, they will stake their wives and children, which are detained by the winner till the proprietor can redeem them.—Herb. Travels.

A strange itch of gaming possesses all the Italians, from the highest to the lowest, by which many considerable families have been reduced from plentiful fortunes to beg their bread; but that does not equal another extravagance that is common among the meaner sort, who, having lost all they have, will at last stake themselves against so many dollars as the market goes at for the price of slaves; and, if they lose, are sold by the winner to the galleys, to slave out their lives at the oar, under a rigorous and cruel discipline.—Mandon. de Mor. Lat. l. 3. p. 22.

Adam Steckman, a gardener in Alsatia, having received his wages and thrown it away at dice, which should have been the substance of his family till he could have got more, the loss of his money, and seeing his children cry about him for victuals, so distempered his mind, that, taking advantage of his wife's absence, he cut the throats of his three children, and was attempting to hang himself; but that his wife coming in, and being affrighted at the sight of so barbarous a tragedy, made a lamentable outcry, and fell down dead upon the spot; which alarming the neighbours, the malefactor was seized, and sentenced by law to die a cruel death.—Clark's Mir. c. 17. p. 621.

Johannes Gonzago having lost a considerable sum of money at dice, and his son Alexander standing by, and showing his dislike of his father's extravagancy, the old man said to the standers by, that Alexander the Great, hearing

hearing his father Philip of Macedon had won a great fight, was very melancholy upon the notice of it, for fear there should be nothing left for him to conquer; but my son Alexander is of another humour, and grieves and afflicts himself at my loss, 'for fear there should be nothing left for him to throw away in some other vanity.'—Zuin. Theat. vol. 10. p. 482.

An old ruined gamester, in hopes to make a bubble or prey of a young gentleman that came to town with his pockets full of money, took him to a gaming house, and there, to encourage him to play, showed him several topping sparks that were born to no fortune, who by play had purchased great estates, and lived in pomp and splendour, by success in shaking their elbows. 'You show me,' says the young gentleman, 'the winners, but I pray what is become of the losers?' To which the old prig making no reply, a third person, overhearing their discourse, told the young gentleman, that since the other was silent and confounded with shame, at the question, he would oblige him with an answer. 'Many of the losers,' saith he, 'taking the high-way to repair their losses, have been hanged; others are gone to sea to earn their bread; some have taken up the trade of being bullies to bawdy houses; others that have not hid themselves as servants under a livery, are begging or mumping about the streets, or starving in goals for debt, where you will be e'er long, if you follow that rascal's counsel.' 'The punishment,' says the young gentleman, 'is fit for the sin, when men possessed with great sums of their own money, will play the fool to make it another man's; and if this be the humour of the town, I will return again into the country, and spend my estate among my neighbours and tenants, where you, Sir, (speaking to the gentleman that dealt so plainly with him,) shall be very welcome.'—Time mis-spent. Dia. 12. p. 110.

CHAR.

CHAP. LVI.

Generosity a Virtue of the first Magnitude.

CYRUS very wisely preferred his generosity, bounty, and charity, before his military virtues, and chose rather to make himself beloved by the former, than feared by the latter; which Scipio also knowing to be honourable and advantageous, set a higher value upon his generosity and humanity than all his most celebrated victories; and not without reason, for by this means he gave his enemies as much cause to love him as his friends, and secured himself from treacherous conspiracies. These were souls of a rich composure, that married bounty and humanity; nay, even the tenderest and most delicate in the whole school of Philosophy, to the rudest and most violent of all human actions. It has always been observed, that men of the most generous and heroic spirits, such who having by brave resolution and habitual magnanimity, elevated their souls above the power of fortune, and so could fear no evil that she could bring upon them, have nevertheless been prone to commiseration when they beheld the infirmity of others, and heard their complaints. It is a part of true generosity to wish well to every one, because the evil that happens to an innocent man, may happen to every one not excluding themselves.

In the cathedral church of Roan in Normandy, under a very stately monument, is interred the corps of the wise, virtuous, and valiant John Duke of Bedford, Regent of France for King Henry VI. An envious courtier persuaded Charles VIII. to deface it, that it might no longer stand as a reproach to their country. 'God forbid' said the King, 'that I should violate his tomb being dead, who made all France tremble when he was alive.' Adding also, that he deserved a more sumptuous tomb than the English had erected for him. Myſias Duke of Poland, refusing to pay his tribute to the Emperor Conradius, was driven out of his country by the Emperor, and compelled to shelter himself

himself under the protection of Ulrick Duke of Bohemia, who was also in enmity with the Emperor. Ulrick thinking he had an advantage in his hands, to make his terms with the Emperor, contrary to the laws of hospitality, offers to send Myfias a prisoner to him, to be dealt with according to his pleasure, if he might have peace upon that condition; but the generous Emperor, in abhorrence of so base a piece of treachery, despised Ulrick, and sent to Myfias to let him know the peril he was in; which generous procedure had such an effect upon Myfias, that he journeyed to the Emperor, acknowledged his favour, laid his crown at his feet, and consented to the payment of his tribute as formerly.—Fulgofus. l. 6. c. 5. p. 776.

Pyrrhus, King of Epirus, warring against the Romans, Nicias his physician in ordinary, made an offer by letter to Fabricius the Roman General, that for a reward he would poison Pyrrhus; but Fabricius abhorring such a foul practice, sent Nicias's letter to the King, and advised him to know his friends and his enemies better: Upon which the King hanged his physician; and in return of his admonition, sent Fabricius all the prisoners he had taken without ransom; and that the Consul might not be behind with him in civility, he sent him an equal number of his subjects, which had been taken by the Romans.—Lonic. Theat. p. 325.

Papinianus a lawyer, and the honour of his profession, when the wicked Caracalla had defiled his hands with the innocent blood of his brother Geta, and commanded him by his eloquence to give that action a fair colour to the senate and populace; he positively refused it, saying, 'It was an easier matter to commit fratricide than to defend so barbarous an action;' and persevered in his denial, though he knew it would cost him the loss of his head, which that cruel prince cut off for disobeying him.—Caus. Treat. of Passions, p. 78.

Lycurgus's father losing his life in a popular commotion, the crown and territories of Sparta descended to Polydecta his elder brother; who soon dying after, the

the kingdom in right of succession fell to Lycurgus, over which he reigned as King till it was commonly known that Polydecta's wife was with child, and then he administered the government under title of Protector, declaring that the right of the crown was in his brother's child if it proved a son. The Queen sent him a private message, that she would take something to make her miscarry, upon condition he would marry her; but he detesting so infamous an action, and unwilling to leave the child to her mercy, cajoled her with a pretence, that taking medicines to cause abortion might destroy her also, and therefore encouraged her to go out her time, and if it proved a son, he would destroy it; which had effect: The lady was brought to bed of a son, and delivered to him as he sat at supper with the nobles, to whom he said, 'O ye Spartans, here is your true King,' and immediately placed him on the throne, while all men admired his generosity and justice.—Plut. in Lycurgo. p. 40.

Tancred the Norman, accompanying his uncle Boemund in his war in Syria, it unfortunately chanced that Boemund was taken prisoner by the infidels. No less than three years time Tancred ruled in the stead of his uncle, and being so happy as to enlarge the bounds of his dominions, and acquire great sums of money, he employed it for the redemption of his uncle from captivity; and having brought him home, settled him on his throne, and resigned his dominions and all his conquests into his hands.—Fulgos. l. 6. c. 5. p. 772.

The Venetians in time past, as well as the French in our memories, to the scandal of Christianity, leagued with the Turks against the Christians in Hungary, till that kingdom was almost ruined, and two of their Kings destroyed in those bloody wars, of which valiant Huniades was the last. Not long after, the Venetians finding themselves engaged in a war against the Turks their quondam allies, they dispatched ambassadors into Hungary, to beg assistance from the brave Matthias Corvinus son of Huniades, who gave them a friendly audience, and after a gentle reprimand, for their late assisting

assisting the common enemy of the Christian name, generously granted them succours.—Cur. Polet. by Scudery. p. 20.

CHAP. LVII.

Giants, and Men of great Stature and Height.

GIANTS, and such men as have exceeded the common proportion, are seldom remarked by historians, for any extraordinary qualifications of mind, but like the Egyptian pyramids, are more for show than use. These towering heights generally have their upper rooms very meanly furnished; and no wonder, for where Nature is redundant in one particular, she is commonly defective in another, agreeable to her answer, when reproached for making a very beautiful damsel a fool, said, she gave her so large a share of beauty, to bestow her proportion of wit upon another, that being made in the dark wanted beauty, which must be supplied by wit or she would stick on hand. So Giants, that serve for ostentation, cannot repine at the want of sense.

The greater virtue oft'nest lies

In bodies of the middle size.

Maximinus the Emperor was two yards three quarters high. He was a Thracian born, and had scarce one good quality in the world, and accordingly was hated of all mankind. He wore his wife's bracelet as a ring upon his thumb, and his shoe was said to be longer by a foot than any other man's.—Zuin. vol. 2. p. 276.

Thuanus tells us of a giant, that when the Tartars in 1571 made an incursion into Poland, was killed (saith Leonardus Gorecius) by James Niazabilovius, whose forehead was twenty-four fingers in breadth, and the other parts of his body of proportionable magnitude; insomuch that his carcase lying upon the ground

ground reached up to the navel of a middle sized man that stood by it.—Hist. p. 61. an. 1576.

In the reign of Augustus Cæsar, there were two persons, one named Idusio, and the other Secondilla, who were each of them ten feet high and something better; after their deaths their corps were preserved and kept in a charnel-house within the Salustian gardens. Vide Kornman de Mirac. viror. 25.—Plin. l. 7. c. 16. p. 187.

Walter Parsons, born in the county of Stafford, was porter to King James I. and might be truly called one of the wonders of that age, for he was not only two yards and a half, wanting two inches high, but had a due symmetry and proportion in all the other parts of his body: His strength was equal to his height, courage to his strength, and temper to his courage, he would neither boast nor sneak to any man. He would take two of the tallest yeomen of the guard under his arms at once, and order them as he pleased.—Fuller's Worth. p. 48 Staffordshire.

William Evans, native of Monmouthshire in Wales, was porter to King Charles I. immediately after Walter Parsons, and may be called the giant of our age; for he was two yards and a half high compleat, exceeding Parsons two inches in height, but no way equalling him in proportion of body; for his knees knocked together, he went squalling with his feet, and was somewhat lame: yet he once danced an anti-masque at Whitehall, where after scampering a while, he drew little Jeffery the dwarf out of his pocket, to the wonder and merriment of all the spectators.—Euler's Worth. Wales, p. 54. Monmouthsh.

CHAP. LVIII.

Greatness, the Convenience and Inconvenience of it.

KNOWLEDGE and valour, says Gratiſon in his Fourth Maxim, reciprocally contribute to the making a great man,

man, and render him immortal, because they themselves are so. The only happiness that attends greatness is, that the possessors of it have greater abilities and opportunities of doing good, and preventing evil, than all other men; and, employing those advantages for the ends they were given, will render the great honourable while they live, lamented when they die, and commemorated with glorious epithets to eternity. The inconveniencies of greatness are, that, as they have power to do evil, they too often are guilty of doing it, and never fail to be censured for it; the vulgar conceiving they have a right to censure their very gestures, looks, and thoughts, and to be judges of all their actions: Hence it comes to pass that the blemishes of great men, being tossed from mouth to mouth, are rendered deformities; and a mole or wart in them is made worse than perfect ugliness in others: Great men also are seldom masters of their own time; for it is generally consumed in the civilities or impertinencies of others: Nor can they say they have friends, since the respect, love, and fidelity, that is paid them, is a debt due to their greatness, and not to their persons, being not discharged out of choice, but by compulsion, whether they will or no. But the last, if not the most intolerable inconveniency of greatness, is, that they are commonly debarred from knowing themselves or on what terms they stand; their height divests them of familiarity, friendship, and intelligence; they hear nothing but what is forced or dissembled, nor see nothing about them but what is counterfeited or disguised.

It was one of the characters of Rodolphus I. Emperor of Germany, that he always preferred doing good to others before greatning himself; alluding to that saying of the philosopher, 'We are not born for ourselves, but for the welfare of the public.' In war, he always commanded his conquering generals to preserve the lives of as many of their enemies as possibly they could, because mercy was a greater virtue than sacrifice; and, when any had forfeited their lives and estates to the crown, he would constantly give their
estates

estates to the next heirs that had not offended; for doing otherwise, he said, was usurping the prerogative of God Almighty, to whom it belonged, (and not to an Emperor,) ‘to visit the sins of the fathers upon the children to the third and fourth generation.’ When innocents are punished, their wrongs call for vengeance; but, where charity is exercised, (though the strictness of the laws forbid it,) abundance of faults are covered, and blessings multiplied.—Germ. Hist. l. 4. c. 12. p. 1049.

There was a great example of friendship between Cardinal Pool and a Venetian gentleman named Aloftio Priuli; and there was much notice taken in Rome of their conformity in manners, reciprocal affection, and delightful sympathy, which was between them, and continued twenty-six years without interruption. Cardinal Pool falling sick, and being told by his physicians he could not live, he made his will, and left Priuli heir of all he had; but, such was the generosity of the Venetian, that he made not one penny benefit by it, but gave it all among his English kindred; and was wont to say, ‘While my friend the Cardinal lived, we strove who should do the greatest benefits; but, by dying, the Cardinal has got the start of me in kindness, in enabling me to do so much good to his relations in England.’—Greg. Let. Animad. 22.

In the sickness of King Edward VI. which was supposed to proceed from a lingering poison that had been given him, Bishop Ridley preaching before him, took occasion to enlarge himself upon works of charity, and the obligation that lay upon all great men to be eminent in good works; this touched the King to the quick; so that, after sermon, he sent for the Bishop, and afterwards for the Lord Mayor and Aldermen of London, to consult with them how he might best acquit himself of his duty in reference to doing good, in which he found himself so much concerned. Upon their advice, the King ordered the Grey Friars Church near Newgate for orphans, and gave the revenues belonging to it for their maintenance, &c. and, when he set his hand to this, and other charitable foundations, he gave
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thanks to God that he had prolonged his life to finish those good designs.—History of England, 8vo, vol. 1. p. 445.

But ambition, putting a higher value upon greatness than its intrinsic value does really amount to, I shall give you some examples of the inconveniencies that attend it, that men may not fall into them, by climbing above the degrees wherein God has placed them by their births, educations, or estates.

Michael Seigneur de Montaigne, discoursing about the inconvenience of greatness, says a supreme reputation, and mighty authority, would oppress his imagination; and therefore, quite contrary to some others, he had rather choose to be the second or third in Perigourd than the first at Paris. He would neither dispute a miserable unknown with a nobleman's porter, nor make crouds open in adoration as he passed; but was content with a moderate condition, as well by his choice as fortune. Should any one, he says, put me upon comparing the life of L. Thorius Balbus, a brave man, handsome, learned, healthful, knowing, and abounding in all sorts of conveniencies and pleasures; leading a quiet life, and all his own; his mind well prepared against death, superstition, pains, and other incumbrances, of human necessity; dying at last in battle with his sword in hand, for the defence of his country on the one part; and, on the other part, the life of M. Regulus, so great and high, as is known to every one, and his end admirable; the one without name and without dignity; and the other exemplary and glorious to a wonder; I should doubtless say of the former as Cicero did, could I speak so well as he.—*Ess.* l. 3. p. 213.

Otanes, one of the seven that had a right to pretend to the kingdom of Persia, gave up to his concurrents the right of being promoted to it, either by election or lot, provided that he and his might live in the empire out of all authority and subjection, those of the ancient laws excepted; and might enjoy all liberty that was not prejudicial to them. He was as impatient of commanding as of being commanded. Certainly he was much

much in the right of it ; for the most painful and difficult employment in the world, in my opinion, is to discharge the office of a king in mode and figure ; and therefore many of their faults ought to be excused, in consideration of the intorable weight of the function. It is hard to keep measure in so immeasurable a power. Dominion and subjection are naturally at enmity ; and commonly both are in extremes as to their prerogatives and privileges. This might be exemplified in two Scots authors contending about this subject ; of which, he who pleads the cause of the people makes kings in a worse condition than carters ; and he that writes for monarchy, places them in power and sovereignty some degrees above God Almighty. It is the golden mean to believe neither the one nor the other, touching the rights of the adverse party, but leave it to reason which is inflexible, and, without passion, to umpire the controversy.

Briffon running against Alexander at justs, purposely missed his blow ; for which Alexander severely reprimanded him, and bewailed the misfortune of greatness, that could never understand themselves, or appear what they were, for the croud of flatterers that were about them. It is a pity a man should be so great that all things must give way to him. This is not to go, but to slide ; not to live, but to sleep.

*How are they bandied up and down by fate,
By so much more unhappy as they're great ?
Greatness, thou gaudy torment of our souls,
The wise man's fetters, and the range of fools !*

OTWAY.

Carneadus said, that the sons of princes learned nothing right, but to ride the great horse ; because, in all their other exercises, every one yields and bends to them. But a horse is neither a flatterer nor a courtier, and will throw the son of a king with no more remorse than he would do that of a porter.

The senate of Rome awarded the prize of eloquence to Tiberius ; but he refused it ; because, if it had been

just, he could derive no advantage from a judgment so partial, and that was so little free to judge. Greatness strips men; for what testimony of good will can be expected from the man that owes me, whether he will or no, all that he can do? How can a great man form any assurance of the real respect of a dependant, from his humble way of speaking, and submissive behaviour, when they are ceremonies that are not in his power to deny. The honours that great men receive from those that fear them are not honours, because they are respects and formalities only paid to his greatness, and not to himself, and will be laid aside when his character is taken away. His predecessor was, and his successor will be, treated with the same ceremony and state.

The Emperor Julian being one day applauded for his exact justice said, ‘ I should be proud of these commendations if they came from those persons that durst condemn or disapprove the contrary, in case I should do it.’ What a slavery are courtiers under that can endure to be thus upbraided? What felicity is in greatness where there is a superior? Or what can it add to a man that has enough? Nothing is so happy in this world as the men that know when they are well, without coveting to be better.

CHAP. LIX.

Of the Passion of Grief.

GRIEF or sorrow is an ungrateful langour of the soul, from a conception of present evil, which moves her to contract herself to avoid it, by which the animal spirits are recalled inward, but slowly, and without violence; so that the blood, being by degrees destitute of a sufficient influx of them, is transmitted through the heart with too slow a motion: Whence the pulse is rendered little, slow, rare, and weak; and there is felt about the heart a certain oppressive strictness,

ness, as if the orifices of it were drawn together, with a manifest chillness congealing the blood, and communicating itself to the whole body. From which defecting symptoms flow many inconveniencies; for, besides this, that it darkens the spirits, dulls the wit, obscures the judgment, blunts the memory, and beclouds the lucid part of the soul: It does moreover incrassate the blood by refrigeration, and by that means immoderately constricts the heart, causes the lamp of life to burn dimly, induces want of sleep, by drying the brain, corrupts the nutritive juice, and converts it into that devil of a melancholy humour; as will appear in the following examples.

In the war that Ferdinand made upon the widow of King John in Hungary, about Buda, a soldier was particularly taken notice of for his singular behaviour in a certain encounter, unknown, highly commended, and as much lamented, being left dead upon the place; but by none so much as by Raicsiac, a German lord, who was infinitely pleased with so unparalleled a virtue. The body being brought off, the Count, with the common curiosity, coming to view it, his arms were no sooner taken off, but he immediately knew him to be his own son, which added a second blow to the compassion of all the beholders; only he, without uttering a word, or turning his eyes from the woeful object, stood fixedly contemplating the body of his son, till the vehemency of sorrow having overcome his vital spirits, made him sink down stone dead to the ground*.

Curae leves loquuntur, ingentes stupent. Seneca.

*His grief's but easy, who his grief can tell;
But piercing sorrow has no article.*

King Richard II. was so zealous a lover of his Queen, Anna of Bohemia, that when, after a short sickness, she died at his palace of Sheen, in the county of Surry, he was so transported with grief and sorrow, unbecom-

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* Donat. Hist. Med. Mirab. l. 3. c. 13. p. 187.

coming him as a King, a man, or a Christian, that he laid bitter curses upon the place; and, out of a deep melancholy or madness, caused the palace to be demolished.—Fuller's Hol. State, p. 22.

Cardanus gives us the history of a Milanese, who being an inhabitant there for the space of sixty years, had never the necessity or curiosity to go without the walls of the city, which being certified to the Duke as a thing scarce heard of in the world before, he sent him a positive command, that he should never go out while he lived. And now see how powerfully the apprehensions of confinement worked upon him: He that before had no inclination to go out of the city, died of mere grief to be denied the liberty of doing it.—Chetw. Hist. Collect. cent. 2. p. 49.

King Ethelstan being possessed with a jealousy of state, that his brother Edwin was in a design to destroy or depose him, though Edwin denied the treason upon oath; yet he caused him to be put to sea in a small boat without sails or oars, accompanied only by a page, that his death might be imputed to the waves; and the young Prince being overwhelmed with grief at his brother's unnatural cruelty, he leaped over board, and was drowned.—Speed's Hist. p. 379.

Queen Mary enjoyed but little health after she had the false conception, which being followed by King Philip's neglecting her, and the loss of Calais in France, she so afflicted herself with sorrow, that it weakening her spirits, threw her into a dropfy, which put a conclusion to her unhappy reign, and unfortunate life.—Engl. Hist. vol. 1. p. 502.

Charles Duke of Burgundy being put to flight at the battle of Nancy, and crossing a river, was thrown by his horse, and at the same time assaulted by a gentleman, of whom he desired quarter; but the gentleman being deaf, and not knowing who he was, killed him immediately; but afterwards being made sensible of what he had done, fell into such an extremity of grief and melancholy, that put an end to his days.

Signior :

Signior Franciscus Forcarus being elected Doge of Venice for his life, not only governed that republic with exemplary wisdom, integrity, and justice, but also in a little time augmented their territories, by the addition of Brixia, Bergomum, Cremer, and Ravenna; and, being come to the eighty-fourth year of his age, and the thirty-fourth of his Ducal authority, the Senate, fancying he was superannuated, compelled him to resign this dignity to another; which public affront threw him into such an excessive grief, that he died in a day or two after.

CHAP. LX.

Of Heretics and Heresies.

IN the times of the Apostles the mystery of iniquity began to work, many antichrists and heretics were abroad, many sprung up since, many now present, and will be to the end of the world, to dementate men's minds, and captivate their souls. Of these there are tyrants, such as lead, and such as are led. *They are called* heretics, schismatics, false teachers, monsters, whose common symptoms are madness, folly, pride, insolence, arrogancy, singularity, peevishness, obstinacy, impudence, mixed with scorn and contempt of all other sects. They will approve of nothing but what they first invent themselves, no interpretation is good, but what their infallible spirits dictate. They are the only wise, the only learned in all truths, and all are damned but they and their followers. They make a slaughter of the scriptures, and turn it like a nose of wax to their own purposes: Though fathers, councils, and all the world oppose their sentiments, they will persevere in their heresies. Besides these common, they have also peculiar symptoms, which are prodigious paradoxes, new doctrines, and vain phantasms, as many and different as they are among themselves. Now what these brainick heretics once broach, and
impostors.

impostors set on foot; be it never so absurd, false, and prodigious, too many of the common rout will follow and believe, and either out of affectation of novelty, simplicity, blind zeal, hope or fear, the giddy headed multitude will embrace it, and without further examination approve it. Many of the leaders are men of understanding in other matters, but in this are certainly lunatics, and have more need of hellebore, than those that are confined in Bedlam.

Simon Magus, is the first heretic that we read of, called Magus, because he was a witch, a Samaritan by birth, and a Christian by profession; he would have bought the gifts of the Holy Ghost for money, Acts viii. 13. He denied the Trinity, and affirmed himself to be the true God. He taught that the world was made by angels, and not by God; denied the resurrection of the flesh, permitted promiscuous marriages, and caused his disciples to worship his whore Helena or Selene for a Goddess.—Ross's View of Relig. p. 130.

Nicholas, of whom are the Nicholaitans, was a proselyte of Antioch, and one of the seven Deacons, Acts vi. and whose works Christ hated. Rev. ii. They gave themselves to all uncleanness and fleshly lusts, teaching that men ought to have their wives in common. They made no scruple of eating things offered to idols. At their meetings or love feasts they used to put out the lights, and commit promiscuous adulteries with each other's wife. They taught that the world was made by the copulation of light and darkness, out of which angels, dæmons, and men were procreated. The professors of this sect did not long retain this name, but were called Gnostics, from *γνωσις* Knowledge, which proud title they gave themselves, as if their knowledge had been transcendent above other men. This sect began about the beginning of Domitian's reign, Anno Christi 52; and out of this sink the Valentinians, Manichees, Priscillianists sucked their poison.—Ross's View of Relig. p. 133.

Carpocrates, of whom came the Carpocratians, was by birth of Alexandria in Egypt, who flourished about the year of Christ 109, in the time of Antoninus Pius, and

and was contemporary with Saturninus. He taught that there were two opposite Gods, that the law and good works were needless to those that had faith. They taught that Christ was a mere man, and that their master Carpocrates was the better man. They held Pythagorean transmutation, but denied the resurrection, and said this world was not made by God, but by Satan. The Samosatrenians and Arians are derived from this sect.—Ross's View of Relig. p. 134.

Cerinthus was born a Jew; and taught that all Christians ought to be circumcised: He was contemporary with St John the Apostle, who would not enter into the same bath with that pernicious heretic. He spread his heresy in Domitian's time, about 60 years after Christ. He denied the article of Eternal life, and taught that the saints should enjoy carnal delights in Jerusalem a thousand years. The Origenists and Chiliasmists fell in that opinion.—Ibid. p. 135.

The Valentinians sprung from their leader Valentinus, an Egyptian, who lived in the time of Antoninus Pius, about 110 years after Christ. He taught that there were thirty aones, ages, or worlds, who had their beginning from profundity and silence; that being the male, this the female, with a deal of such whimsical trash not worth mentioning.—Ibid.

Marcien, from whence came the Marcionites, Colarbasij, and Heracleonites, was born at Synope, a city of Pontus, and lived under Antoninus Pius, about 115 years after Christ. His scholars called themselves perfect, and boasted that they were more excellent than Peter or Paul. They denied Christ's humanity, and the resurrection of the flesh. They held two contrary beginnings or Gods, viz Silence and Speech. They baptised not in the name of the Father, the Son, and the Holy Ghost; but in the name of the Father Unknown, of Truth the Mother of all, and of Him who descended upon Jesus. They held but one Person in the Deity, called by several names. They divided Jesus from Christ, as the Nestorians afterwards. They held it no sin to deny Christ with the mouth, when in danger

danger of life, if the heart believed in him.—Ross's View of Relig. p. 136.

The Adamites were so called, either from one Adam, their leader, or from Adam the first man, whose nakedness they imitate. They held it unlawful for men or women to wear clothes in their meetings. They rejected marriages as diabolical, and therefore used promiscuous copulation in the dark. They rejected prayers to God as needless, because he knew without us what we wanted. This heresy began to spread about 210 years after Christ, under the reign of Gordian the Emperor.—Ibid. p. 141.

Paulus Samosatenus, so called from Samosata, near Euphrates, where he was born, was author of the sect of Samosatensians. They taught that Christ was merely man, and had no being till his incarnation. This heresy broke out about 232 years after Christ, and has continued in the eastern parts ever since.—Ibid. p. 144.

The Manichees, from Manes, a Persian by birth, and a servant by condition, was the sink of almost all the former heresies, so that reading them is seeing these.—Ibid. p. 145.

Tatianus, author of the Tatiani, was a Syrian born. He flourished about 142 years after Christ. His disciples were called Encratiae, signifying temperance and continency, because they abstained from wine, flesh, and marriage. He taught that Adam after his fall was never restored to mercy; that all men are damned except his disciples, and that women were made by the devil.—Ross's View of Relig. p. 196.

Montanus, leader of the Montanists, spread his heresy 145 years after Christ. He was born in Phrygia; and was attended by a couple of whores called Prisca and Maximilla, who run away from their husbands to follow him, and at length very lovingly all hanged themselves together for company. His proselytes after this being ashamed of their sire, took upon them the name of Cataphrygians, but still retained his heresies. He confounded the persons in the Trinity, said it was God the Father that suffered, that Christ was but a mere man, and that he himself was the Holy Ghost.

In the Eucharist they mingled the blood of an infant.
—Ibid. p. 197.

Origen was the author of the Origenists, who published his errors about the year of Christ 247, which continued in the world above 300 years after he was dead. They taught that there was a revolution of souls from their condition after death into the bodies again; that reprobates and devils should be saved after a thousand years; that the Son is co-essential with the Father, but not co-eternal; which they say could not be, because the Father created both Him and the Holy Spirit; that souls had a being long before the creation of this world, and that, for sinning in heaven, they were thrust out from thence, and put into their bodies as into prisons. They turned the whole Scriptures into allegories, and brought the historical truth of them into contempt and suspicion. These heresies were condemned in the council of Alexandria 200 years after his death, and afterwards in the first general council at Constantinople, under the Emperor Justinian I.
—Ibid. p. 202.

Arrius was the father of the Arrians, a Libyan born, and a Presbyter of Alexandria by profession. His heresy was divulged 290 years after Christ; and, in succession of time, over-run a great part of the Christian world. They taught that Christ was a creature, had a human body, but no human soul, for the Divinity supplied the place of it. Their doxology was in these words: 'Glory be to the Father, by the Son, and in the Holy Ghost.' This heresy was condemned by the Council of Nice, held under the Emperor Constantine: And Arrius himself, when on the pinnacle of his pride and glory, was seized with a dysentery, voided his guts into the jakes, and died.—Ibid. p. 265.

Lucifer, Bishop of Coralitanum in Sardinia, was author of the Luciferians, who held that the world was made by the Devil, that the soul of man is corporeal, and had its being by propagation or traduction. This heresy was broached 333 years after Christ, in the reign of Julian the Apostate.—Ibid. p. 212.

Tertullian

Tertullian was head of the Tertullianists; and lived under Severus the Emperor, about 170 years after Christ. He held and taught, that God was a corporeal substance, but without delineation of members; that men's souls were corporeal, distinguished into members, and had their increase and decrease with the other parts of the body; that the original of souls is by traduction; that the souls of wicked men after death are turned into devils; that the virgin Mary did marry once after the birth of Christ. They rejected second marriages, as no less a sin than adultery.—Ibid. p. 213.

Nestorius, a German by birth, and after a clandestine manner made Patriarch of Constantinople, was the leader of the Nestorians. He spread his heresy 400 years after Christ, Theodosius the younger being Emperor. He held that, in Christ, were two distinct persons, the Son of God and the Son of Mary; that, at Christ's baptism, the Son of God descended into the Son of Mary, and dwelt there as an inmate in a house. He made the humanity of Christ equal with his divinity, and so confounded their properties and operations.—Ibid. 215.

Eutyches, Abbot of Constantinople, head of the Eutychians, published his heresy anno Christi 413, which asserted, that, before the hypostatical union, Christ had two distinct natures, but, after the union, only one, viz. his divinity, which had swallowed up the humanity. They also affirmed, that the Divine Nature or Godhead suffered and died, and that God the Word did not take from the Blessed Virgin his human nature. This heresy was first condemned in a provincial synod at Constantinople, and afterwards in the general council of Chalcedon, under Marcian the Emperor.—Ibid. p. 215.

Novatus, the ringleader of the Novatian heretics, was born in Africa, lived in the reign of the Emperor Decius, 220 years after Christ; and his heresy lasted 150 years. They denied the benefit of repentance to those that relapsed after baptism; boasted much of their sanctity; condemned second marriages as adulterous;

rous; used rebaptization like the Donatists, and were the fires of the Cathari or Puritans.—Ross's View of Relig. p. 200.

Donatus, author of the Donatists, was born in Numidia; and held that no church was to be communicated with, that was not entirely pure, without spot or blemish, and that such a church was only their own. They condemned magistracy; and taught that the efficacy of the Sacraments depended upon the dignity of the minister. With the Arrians, they made the son less than the Father, and the Holy Ghost less than the Son. The Circumcellians espoused their heresy, who lived in cells and caves, and murdered all they could conquer that were not of their principle.—Ibid. p. 210.

Pelagius, a native of Britain, and a Roman monk, was the propagator of the Pelagians, who flourished under Theodosius the Emperor, 380 years after Christ. From Rome he came into England, and shed his poisonous opinions over the whole kingdom. They taught that death was not the wages of sin; that Adam's sin was hurtful to none but himself; that man had free will to do good and evil; that their sect had no sin, nor could they sin if they would. St Austin, and his friend Alypius wrote against them. They were condemned by five African councils, and by a sixth synod at Carthage, in the year of Christ 419, in the tenth year of the Emperor Honorius.—Ibid. p. 214.

Priscilianus, the place of whose nativity is uncertain, whether in Spain or Galatia, was ringleader of the Priscilianists. He first divulged his heresy in Spain under Gratian the Emperor anno Christi 341, and from thence, like an infectious disease, it over-run the western parts of the world. This heresy was the common shore of all former heresies; for, with the Manichees, they taught that the world was made by an evil God; with the Sabellians, they confounded the Persons of the Trinity; with the Origenists, they taught the pre-existence of souls; with the infamous crew of Astrologers, that all human events were governed by the stars; with the Stoics, that we sin necessarily and co-actively; with the Cartites, they abstain from flesh;
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and with the Gnosticks, rejected the ancient patriarchs and prophets as ignorant of the will of God. He was condemned of heresy at Rome by Pope Damascus; from which sentence he appealed to Maximus the Emperor, who confirmed the sentence and put him to death, with Felicissimus, Armenius, Latronianus, and Euchochia, his brethren in evil. After his death, with great veneration, his corps were transported into Spain by his disciples, who first paid him honour as a saint, and afterwards as a martyr; and, that they might want no step to the height of profaneness in matters of religion, it was their custom to swear by his name.—Rofs's View of Relig. p. 210.

Fauftus Socinus was born at Sienna in Italy; and his heresy has diffused itself like a canker in all the parts of the Christian world, though it is nothing else but a revival of old condemned heresies, which are now too greedily imbibed in England, as well as in foreign parts. To account for all their opinions, were to transcribe all that I have already writ, and therefore shall content myself in giving my reader but a taste, when the whole mass would surfeit him. They teach, that Christ, by his death, did not satisfy for us, but only obtained for us a power to make satisfaction for ourselves by faith and obedience: That Christ died for himself, that is, not for his sins, for he was without sin, but for the mortality and infirmities of our nature, which he assumed: That Christ became not our High Priest, not impassible before he ascended into heaven: That eternal death is nothing else but a perpetual continuance in death or annihilation: That everlasting fire is so called from its effect, which is the external extinction or annihilation of the wicked which shall be found alive at the last day: That Christ's Incarnation is against reason, and cannot (say they) be proved by Scripture: That Christ is not truly God: That the Holy Ghost is not God: That there is not a Trinity of Persons in one God: That the Old Testament is of no use to a Christian.—Ibid. p. 258.

Nicholas Storkius, a native of Saxony, near the river Sales, was the ringleader of the Anabaptists, so called from

from re-baptising those that had been baptised in their infancy. He, with his disciple Munster, began to trouble the world in the years 1521 and 1522. They taught that they were inspired from Heaven, and that the world was to be reformed by their means; which done, and the wicked utterly cut off from the face of the earth, it should be governed by justice itself. They hold that Christ took not flesh from the Virgin Mary: That Christ is not the true God. They believe they shall enjoy here an earthly monarchy after the day of judgment. They reject the power and end of magistracy and ministry; for they say that Christ has freed them from obedience to human laws; but, at the same time, think they are obliged to establish their own religion by blood. There are many sorts of them now in England; some are Arminians, others Calvinists; neither of which will communicate with the other. Some are Milenaries, and most of them Antitrinitarians. Some keep the Jewish Sabbath, others the Lord's Day with the Christians. Some deny the use of the Sacraments, saying they are above ordinances. Some of them celebrate the Eucharist with bread and wine, and others with a meal of mutton in the evening; and from thence are called the Supper People. Historians say, that the Anabaptists in all countries are proud, censorious, and bloody-minded.—Ross's View of Relig. p. 254.

The Muggletonians owe their beginning to John Reeve and Ludowick Maggleton, who would persuade us that they are the two last witnesses of Christ, sent by his Spirit to seal the foreheads of the elect and reprobate. They say that all the ministry in this world, whether prophetic or ministerial, with all the worship taught by them, is all a lie, and an abomination to the Lord. They say, that the spirits and bodies of men are both mortal, both begot together, and both of one nature: That there are three witnesses on earth, Water, Blood, and the Spirit: That, by Water, is meant the commission given to Moses and the Prophets under the Law: By Blood, the commission given to the Apostles and Ministers of the Gospel.

pel. And, by the Spirit, is meant the commission of Two Witnesses that were to come in this last age, which are themselves: That they have power of blessing and cursing; and whom they bless or curse will infallibly continue in that state forever.'—Ross's View of Relig. p. 267.

George Fox, and, soon after him, James Nayler, both Yorkshire men, were the first beginners of the sect called Quakers; so called because they used to quake and tremble in their meetings, which sometimes growing to excess, they would fall, as in a trance, upon the ground, and from thence pretend to inspirations, and then utter *quicquid in buccam venerit*; and call irreligion, blasphemy, or nonsense, the dictates of the Holy Spirit. They teach that absolute perfection, and a sinless life, is attainable in this world; and that they are arrived to such a state of purity, that they are guided by the same Spirit which the Apostles were, have it in as great measure, and that what they say is of the same authority with the Holy Scripture, because directed by the same Spirit that gave out the Scriptures. They deny the Scriptures to be the word of God. They say they expect salvation by Christ within them, and not from Christ without them. They deny the resurrection of the dead, and say the light within them is sufficient to save them. In short, they despise magistracy, reject the ministry, slight all decency and ordinances in Christ's church, overthrow as much as in them lies all religion and piety, setting up a Babel of their own, full of impiety, ignorance, and blasphemy. They will not take an oath, but will lie abominably. They will not put off their hats, or call men masters, but, on occasion, can be very complaisant to their mistresses. They hate pride, yet wear the richest silks, stuffs, clothes, hats, and the finest linen. They call themselves the Sober Party, and yet are the wettest crew about the town. In short they are a contradiction to themselves and all mankind besides.—Ibid. p. 269.

George Copping of Essex was father of the Ranters, a sort of beasts that neither divide the hoof nor chew the cud; that is to say they are very unclean ones, that

that make open profession of lewdness and irreligion, whose God is their lusts, and whose glory is their shame; that make a laughing stock of Christianity. But, to anatomize this monster, they hold, that God, devils, angels, heaven, hell, &c. are fictions and fables: That Moses, the Baptist, and Christ, are impostors. In their letters they endeavour to be strangely prophane and blasphemous, uttering Atheistical curses and imprecations, which is a kind of canting among them, as among gypsies; as, for example, in one of them you have this cursed language: ‘My own heart blood, from whom I daily receive life and being, to whom is ascribed all honour, &c. thou art my garment of needle work, my garment of salvation. Eternal plagues consume you all, rot, sink, and damn your bodies and souls into devouring fire, where none but those that walk uprightly can enter. The Lord grant that we may know the worth of hell, that we may scorn heaven.’ Sin, they say, is only what a man imagines and conceives to be so within himself; and all the pleasure they know in this world is what they call ‘the enjoyment of the fellow creature.’ In short Mahometans, Jews, and Pagans, own more modesty, and are less prophane than Ranters*.

*Heretics are addicted still
To their first principle, their will.
No law nor cavalcade of Holborn,
Can render half a grain less stubborn:
For they at any time will bang,
For th’ opportunity t’ harangue,
And rather on a gibbet dangle,
Than miss their dear delight to wrangle:
Backing their want of truth and sense,
With greater heat and confidence.
For fools are stubborn in their way,
As coins are hard’ned by th’ allay:
And obstinacy’s ne’er so stiff
As when ’tis in a wrong belief.*

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CHAP.

* Ross’s View of Religion, 8vo. p. 273.

C H A P. LXI.

Honours done to some Great Men.

NOTHING is so common in the mouths of the vulgar as detraction. No action can be so well performed, but, if they cannot totally deface it, they will be sure to fully it by invented calumnies and suspicions. Honour is so fickle and fleeting, that, after all the care, hazards, and pains to procure its favour, it is very short-lived, and, if once lost, never to be redeemed. It is seldom granted while men are in a capacity to receive it; but some we find are excepted from the general rule, and have enjoyed it both living and dead, as for example:

Cartzischugai Chan was sent by the King of Persia with a small army against a numerous force of the Turks that had laid siege to Bagdat, whom he fatigued with continual skirmishes for the space of half a year together, and at length totally defeated them, and saved the city. The notice whereof coming to Schach Abas, King of Persia, who had thrown himself into the city, he went out to meet Cartzischugai Chan, and, approaching near him, dismounted, saying, 'My dear Aga, by thy valour and conduct thou hast given me a victory so great, that, if Heaven had put me to my choice, I would not have asked one more considerable: Come mount my horse; it is fit I should acknowledge it by attending thee on foot.' Cartzischugai, surprized and astonished at this unwonted honour, begged the Sophy, on his knees, to be excused, and that he would regard him only as his slave that had done nothing but his duty; but all his intreaties signified nothing; he was forced to mount, and the King and all his noble retinue followed him seven steps on foot.—Olear. Trav. l. 6. p. 354.

That celebrated warrior Timoleon of Corinth, having subdued the tyranny of Dionysius in Sicily, and restored Syracuse to their just liberties, that city, to express their gratitude, at his death decreed him everlasting

everlasting honours, and built his tomb in the Forum.
—Sabel. Ex. l. 3. c. 2. p. 182.

Aratus, by his valour, having delivered the Sycionians from a severe oppression and tyranny to the enjoyment of their liberties and privileges; though he lived out of the Sycionian territories, they attended his corps crowned to their city, singing his commendations, built him a stately tomb, calling it by his name, and annually celebrate the day of his nativity with solemn sacrifices and pastimes; and, if any of the relations of Aratus were present at this yearly commemoration, they obliged them to take the most honourable place in that assembly.—Fulgos. Ex. l. 5. c. 2. p. 585.

Plato returning from Sicily, and passing through Olympias, though all the people were at the celebration of their plays, which they were more than ordinarily fond of; yet, as soon as they had notice of his approaching near, they forsook their sports, which, considering their vanity, was a wonder; and all run to meet him, looking upon him with respect and adoration, as a person more than human, that the Gods had sent from heaven as a blessing upon mankind. Now, considering the superstition and vanity of the Greeks in their plays, and the mean extraction of Plato, it was a greater honour than ever they gave to any Monarch.
—Fulgos. Ex. l. 2. c. 5. p. 275.

Constantine the Great, Emperor of Rome and Constantinople, dying in Nicomedia, his life-guard rent their clothes, lay upon the ground, and omitted no passion that might express an unsupportable sorrow. His prefects, captains, and the rest of the soldiers, rather surpassed than imitated their grief, crying out, that death had deprived them of their protector and father. The citizens run about the streets like so many persons that had lost their senses; others hung down their heads in perfect silence, declaring, by the posture of mutes, that their sorrow was unexpressible; and all declared, that, by that fatal stroke, they had lost all the comforts of human life. At Rome, the Senate and populace observed no measures in their grief:

grief: They shut their baths, disfrequented the plays and markets, and prohibited all signs of joy and felicity. Having pronounced him a happy Monarch for dying in so great glory, they caused him to be painted above the celestial orbs, in the society of blessed souls; and sent an embassy to his son Constantius to send them the corps of his deceased father, which would add the greatest honour to the city of Rome, that the remains of so illustrious a Prince was interred among them.—Zuing. Theat. vol. i. l. i. p. 97.

The death of the renowned Emperor Titus Vespasian being known in the approach of the evening the senators, without delay, crowded into the Curia, to lament the loss of an illustrious Monarch, in whose death all the world was concerned, in being deprived of a public benefactor. Then they conferred on him such degrees of honour as they had never allowed or promised him before, and decreed his name should be registered in the catalogue of the Gods.—Zuing. Theat. vol. i. l. i. p. 96.

Erasmus of Rotterdam, in Holland, an ingenious, learned, and good man, was honoured by most of the great and learned men of his age, who thought themselves happy in having the honour of his acquaintance. Making a panegyric on Philip, the father of Charles V. as he came out of Spain into Germany, while he was a school-boy, that King took such notice of his early ingenuity, that he honoured him with a yearly pension during life. King Henry VIII. of England wrote to him with his own hand, gave him large tastes of his bounty, and offered him a house and land worth six hundred florins a year, to invite him to reside in England. Francis I. King of France, wrote to him also, offering him a bishopric and a thousand florins a year, to take his repose in France. Charles V. offered him a bishopric in Sicily, made him of his Privy Council; and, besides other expressions of his bounty, gave him four hundred florins *per annum*, with a promise of making them five hundred, if he would profess at Vienna. Sigismund King of Poland, and Ferdinand King of Hungary, were very bountiful to him, and made him great offers.

offers to have dwelt in their dominions. Anne Princess of Veriana, gave him a pension of a hundred florins. Frederic Duke of Saxony, and William Duke of Gulick, made him good presents. Pope Adrian VI. wrote to him three several times. He congratulated the rise of Clement VII. to the Papacy, who, in requital, sent him five hundred florins; and, by his Apostolical letters, invited him to Rome. Paul III. had made him a cardinal, if death had not prevented him. William Warham, Archbishop of Canterbury, gave him an exhibition. Cardinal Woolsey gave him a pension out of a prebendary of York. The Bishops of Lincoln and Rochester liberally supplied him upon all occasions. Polydore Virgil sent him money to buy a horse, and the Lord Cromwell sent him thirty angels. The Lord Montjoy, Sir Thomas More, Bishop Tontal, and Dean Colet, were his constant benefactors. Cardinal Matthæus offered him a pension of five hundred ducats to live in Rome, and sent him a cup of beaten gold. Another, but a richer was sent him by Albertus, Archbishop, Cardinal, and Elector of Mentz. Cardinal Campegius, among other tokens, sent him a diamond ring of good value. Stanislaus Olmucensis sent him a silver bowl double gilt, with four pieces of gold, the coin of ancient Emperors. The bishop of Basil offered him half the revenues of his bishopric for his company. Thurxo, Bishop of Vratislavia, went ten days journey out of his way to see him; and, to name no more, Vigilius Zuichemus gave him a gold ring, and William Earl of Eyfenberg a dagger, which, by the inscription, ‘he wished in the hearts of his enemies.’—Full. Act. Red. p. 70.

CHAP. LXII.

Of Honesty in Life and Conversation.

WE live in an age where honesty is in danger of being made a bankrupt, for it is difficult to negotiate without

without being cheated. Justice, simplicity, and plainness, are turned into art, subtilty, and fraud; and, if Diogenes was alive again, he might employ his candle and lanthorn to as little purpose as formerly. We retain no solid and express effigies of true justice and honesty, but the world contents itself with the shadows and images of them. There are many Gnatho's that make a shew of honesty and virtue, with affected looks, counterfeit gestures, and feigned protestations, when indeed there is no honesty at all in them, but mere hypocrisy and knavery: But, though these exceed in number, yet the world has many honest people in it, such as scorn to lie, dissemble, or defraud, that will suffer a thousand wrongs in their own persons or estates, before they will do the least injury to others, and always act by that golden rule, in measuring to others what they would have metted to themselves; and, since this kind of men are rarely to be met withal, we should put the higher value upon them when they are found, and treat them with such a decent and upright behaviour, that we may always find them on occasion.

It is a singular commendation, that Camerarius* says he found inscribed on a Lady's sepulchre in Rome, that, in saying nothing, left room for all the virtues in the world to be ascribed to the deceased:

Julia B. Prisca vixit annos XXVI.

Nihil unquam peccavit, nisi

Quod mortua est.

In this only she did amiss, that she died.

If accusation should imply guilt, few men in the world could be reputed innocent. M. Portius Cato lived with that integrity and honesty, that, though his enemies had preferred no less than fifty accusations against him, yet by the common suffrage he was always declared innocent; and that not by the power of his riches, or the interest of his friends; but the justice of his cause; and the malice of his enemies, was so apparent, that they who did not love, but rather hate him, were ashamed to do the contrary. His honesty in doing

* *Oper. Subcis. cent. I. c. 97.*

ing right to the injured, and his severity in punishing offenders proportionably to their crimes, had raised him many enemies, and no less envy; for he pardoned none that were guilty, nor was a friend to any but those that truly loved and served their country. He was also as wise as just; for, being accused again in his old age, he made it his request, and obtained it, that Tiberius Sempronius Gracchus, one of his chiefest enemies, might sit alone in judgment upon him; who, examining into the cause of the complaint, pronounced him not guilty; and, by this confident action, Cato prevented all future accusations, lived in glory, and died in peace.—Lip. Monit. l. i. c. 7. p. 92.

Aristides had the reputation to be the honestest person among all the Greeks; and yet, some envying his glory, he was in danger of a ten years banishment, from the manner of the suffrage which the Grecians used, called *Ostracism*. While they were collecting the voices, and he being in the crowd, one that could not write himself, desired him he would do him the favour to write the name of Aristides in his shell, as the person he would have to be condemned and exiled. ‘Do you know him, (says Aristides) or what wrong he has done you, or your’s?’ ‘Neither, said the man; but it grieves and vexes me to hear him called every where *Aristides the Just and Honest*, and therefore I would have him condemned.’ ‘An excellent argument!’ said Aristides; and so took the shell, and wrote his own name in it, as the person desired.—Ibid. l. i. c. 7. p. 90.

Julius Drusus, a tribune of the people, had a house that, in several places, lay open to the view and inspection of his neighbours; which an artificer perceiving, told him, that, for the sum of five talents, he would prevent that inconvenience. ‘No,’ said Drusus, ‘I have (thanks to the Gods) no occasion for that but, if thou canst make every room in my house so perspicuous, that the whole city may behold all my actions, I will give thee five talents more than thou demandest.’ He knew his life was innocent, and his actions

actions just, and therefore was in no fear of spectators.
—Zuin. Theatr. vol. 1. l. 2. p. 133.

Asclepidorus went a pilgrimage from Athens into Syria, with no other design than to satisfy his curiosity in observing the regularity and irregularity of men's lives and manners; and, at his return, though he had made a diligent inquisition, said he could only find three men whose behaviours corresponded with the laws of uncorrupted honesty; whose names were Iliapius, a philosopher in Antioch, Mares of Laodicea, and Domninus the philosopher. So that it was not without great reason that Heraclitus wept as often as he went abroad, in compassion to the multitude of ill men he lived among.—Coel. Rho. l. 14. c. 3. p. 632.

When the corps of Thomas Howard, second Duke of Norfolk, was buried in the Abbay of Thetford, in the county of Norfolk, in the year 1524, no person could demand one groat of him, for any debt he had contracted, or require restitution of him for any injury he had done, while he was among the living.—Weaver's Fun. Mon. p. 839.

When the senate of Rome was about electing a censor, and Valerianus was in nomination, the universal acclamation was for him; and one, as the mouth of the rest, harrangued thus in his commendation: 'Who
' should we elect but Valerianus, whose life is a cen-
' sorship? Who is so fit to be judge of us all, as he
' who cannot be charged with any crime? Valerianus
' is a prudent and wise senator, modest, grave, a friend
' to a good man, and an enemy to tyrants, an utter
' foe to the vicious, but more severe against vice. We
' would have this man for our censor, whom we will
' imitate to the utmost of our capacities. He is the
' most noble of all the senators, the highest by birth, of
' an unspotted life, of profound and excellent learning
' of celebrated manners, and the example of antiquity,
' honest in his actions, faithful in performing his pro-
' mises, whom no man reviles, and whom all men
' speak well of.'—Coel. Rho. l. 22. c. 11. p. 978.

Richard II. being deposed, Henry of Bollingbrook crowned King, and a law made, that the inheritance
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of the crown should remain in King Henry, and the heirs of his body, a motion was also made in parliament how the deposed King should be disposed of: At which time, Thomas Merks, Bishop of Carlisle, with extraordinary zeal and freedom, maintained the right of his deposed Sovereign, and resolutely opposed the usurpation of his supplanter; and, though it cost the good Prelate a prison, and the loss of his life, yet the memory of so gallant an action will never die, as long as fidelity and loyalty shall have any esteem in the world.—Daniel's Hist. continued, l. 3. p. 50.

CHAP. LXIII.

Hope or Expectation of Things to come.

HOPE we have already defined to be a gentle and sweet effusion or expansion of the soul towards some good expected to come; so that, when we are full of hope, we feel a certain inflation, both within and without, in our whole body, together with a glowing but pleasant heat, from the blood and spirits universally diffused; and, when Hope, by this means, is strong enough to produce courage, it stands ready to encounter the difficulties that opposes her in the way to her end, bids defiance to danger, and conquers all before it. Hence some call it the Manna from heaven, that comforts us in all our extremities; others, the pleasant and honest flatterer; for nothing but Hope will caress the unhappy, in expectation of happiness in the bosom of futurity. When all other things fail us, Hope will stand by us to the last. Hope gives freedom to the captives chained to the oar; health to the sick, while death grins in his face; victory to the defeated; and wealth to the beggar, while he is craving an alms:

*Leading them still insensibly along,
By the strange witchcraft of anon.*

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When

When Alexander the Great took up resolutions to make a descent into Persia, he gave his patrimonial estate to his friends; and having legally passed away the whole, Perdiccas said, 'And what, O King, do you reserve for yourself?' 'My Hopes!' said Alexander. 'Why, then, of those Hopes only will we that are your followers be sharers;' and for that reason refused what the King had freely given him; and his example was followed by several others.—Plutarch in Alexand. p. 672.

A Rhodian, taking too much freedom in reprehending the vices of a tyrant, he was shut up in a cage; his hands were cut off, his nostrils slit, and his face disfigured, by many rude gashes cut in it; whereupon a friend advised him to put an end to his miseries, by famishing himself to death; but he, with great indignation, rejected the proposal, saying, 'While a man has breath, all things are to be hoped for; and he would not lose the pleasure of hoping to rid himself of his present affliction.'—Erasmus Ap. l. 8. p. 171.

*Hope with a goodly prospect feeds the eye,
Shews from a rising ground possession nigh;
Shortens the distance, or o'erlooks it quite;
So easy 'tis to travel by the sight.*

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C. Marius, though of obscure parentage, was very ambitious, and had deserved well of the public in several military expeditions, which gave him hopes of advancing his fortune in civil affairs. First, he sought to be made an Ædile of the superior class, and afterwards solicited for a minor Ædileship; and, though he miscarried in both, yet still his hopes buoyed him up, in expectation of being one day the chief of that famous city; in which he luckily succeeded. And, when Sylla proscribed him, and set his head at a price, and being now in his sixth Consulship compelled to wander in strange countries, in hourly peril of his life, yet he still supported himself by a prediction, that told him he should be Consul of Rome a seventh time: Nor was he deceived in his expectations; for, by a strange revolution in public affairs, he was recalled to Rome,

Rome, and elected consul the seventh time.—Plut. Apoth. p. 436.

But Hope ill grounded does often trick and bubble the owner, as it did the Spanish woman that, coming with three of her sons a begging to a French shoemaker that lived in Spain, he said to her one day, ‘ Good woman, I will ease thee of some part of thy charge ; for, if thou leave one of thy sons with me, I will breed him up in my trade, and make him capable of living like a man, and to be helpful to his parents also.’ ‘ God forbid, (said the woman), that I should cast away my child to a stranger, and bring him up to so pitiful a mechanic trade as a shoemaker, since I live in hopes that the eldest will be viceroy of Naples, the second of Mexico, and the youngest of Sardinia.’ —Barclay. Euph. p. 123.

*Hope, Fortune's cheating lottery !
Where, for one prize, a hundred blanks there be.
Fond archer Hope ! who tak'st thy aim so far,
That still, or short or wide thy arrows are.
Thin empty cloud ! which th' eye deceives
With shapes that our own fancy gives :
A cloud, which gilt and painted now appears.
But must drop presently in tears.
Brother of Fear ! more gaily clad !
The merrier fool o' th' two, but quite as mad.*

CHAP. LXIV.

Of Hospitality, and Entertainment of Strangers.

THE Lucanians have a law among them, as unrepalable as those of the Medes and Persians, that no man shall refuse the entertainment of a stranger (especially if he be under any kind of necessity), that comes to him after the sun is set, with a purpose to lodge with him, and be entertained by him ; and, in case of offending against this law of hospitality, he is to be

fin'd, stigmatized as a miser, and his house to be demolished, as unworthy to have one, that was unwilling to afford the use of it to him that wanted it. Men that live always to themselves, had need to have a well timbered bottom; for, if once it proves leaky, they will find few hands to stop it, but many to widen the breaches, that the vessel may sink altogether. This was once the glory of England, that a plentiful country was given by Heaven to a hospitable and charitable people; but, Mr Fuller says, good house-keeping fetched its last groan in Kent; and there is small hopes it will ever come to life again, whilst costly equipages, and gaudy liveries, on idle fellow's backs, takes away what was wont to be laid out in filling empty bellies.

Edward Earl of Derby was celebrated for his diffusive charity, and exemplary hospitality. A true old English Peer, whose provisions was of the growth of his own country, rather abounding in plenty of substantial diet, than in foreign studied dishes. His entertainments were designed for health and nourishment, and not to gratify over nice and curious appetites: These cost him less, and were then more esteemed. His gates were always open, his table constant and equal, where all were welcome, but none invited. His hall, for the most part, was full, his gates always; the one with the gentry and yeomanry of the country, who were his retainers in love and honour; the other with the aged, infirm, and industrious poor, whose asking was prevented by alms, and expectation with liberality; the first being provided with meat, the second with money, and the third with work. Nor was he bountiful at other men's costs; for, once a month, he inspected his incomes, and once a week he took account of his disbursements, that none might defraud him, or be wronged by him. When, to the grief of the whole country, he died, it was said of him, as of the second Duke of Norfolk, 'Not a tradesman could demand the payment of a groat he owed them, nor a neighbour or tenant the restitution of a penny he had wronged them of.'—Lloyd's State Worthies, p. 548.

Henry

Henry Wardlaw, prefentor of Glasgou in Scotland, was famous for his hospitality; infomuch that, when the steward of his house complained that his family was innumerable, and desired that they might be reduced to a certainty, he condescended to his proposal; and his secretary being to set down their names, he asked his master, 'With what names he should begin the list of his retainers?' who answered, 'Fife and Angus;' which were two provinces that contained millions of inhabitants; which his servants hearing, gave over their project of retrenching his family; for they saw he would dismiss none that were already retained, nor hinder any that should make his house their refuge for the future.—Bp. Spotf. Hist. Scotland, l. 2. p. 56.

Conradus Gesnerus was so much inclined to hospitality, that his house was always open for the accommodation of strangers, but especially men that were addicted to the study of good literature, and those he seldom wanted; as well in respect of his obliging conversation, as that he had an excellent library, a repository of great curiosities, both in art and nature, and was communicative of his knowledge.—Melch. Adam. in Vit. Germ. p. 160.

Callistratus, a Professor of Rhetoric in the city of Galepsus in Eubea, was renowned for his bounty and hospitality; for, when he was at home, a stranger could hardly sup at any other house than his. He was so full of courtesy, that it was a difficulty to withstand the importunities he used in caressing and inviting strangers; and was the chief man, among others, that imitated the example of Cimon in liberalities.—Plut. Mor. l. 4. p. 707.

Gillias, a citizen of Agrigentum, had a large share of the goods of fortune, and, which is greater, a will to lay out his wealth to the best uses, exactly agreeing with that of Tully: 'Nihil habet fortuna magna majus, quam ut possit nec natura bona melius, quam ut velit, bene facere quam plurimus.'—'A great fortune hath nothing greater in it, than that it is able; and a good nature hath nothing better in it, than that it is

‘willing to do good to many.’ His house was the treasury of munificence; the scarcity of provision, in dear years, were supplied from thence; and, though these expressions of his bounty extended to all in general, yet he relieved the necessities of particular persons, gave portions to poor virgins, entertained strangers, not only in his city, but at his houses in the country. At one time, he received and clothed five hundred Gelsenian knights, that by a storm at sea were cast ashore in his territories. Whatever he possessed was a common patrimony; and therefore, not only the citizens of his own city, but all the people of the neighbouring countries, put up prayers and vows for the continuance of his life in a state of health and happiness.—Valer. Max. l. 4. c. 8. p. 24.

CHAP. LXV.

Husbands, Loving and Unnatural Ones.

IT was wittily said of one, that he that does not love his wife is a fool for his own sake, and a greater coxcomb if he has not wit enough to make her believe he loves her; for there is a resistless charm in kindness, that secures our own peace and quiet, disarms and captivates an enraged fury, and clips the wings that were ready to fly into the embraces of an interloper. Love is persuasive and attractive; and there are but few such monsters among the fair sex, but what will love where they think they are beloved.

*Love studious how to please, improves our parts
With polish'd manners, and adorn'd with arts.
It kindles all the soul with Honour's fire;
Curbs and restrains extravagant desire,
And to be chaste and kind does still conspire.
A just heroic passion that can find,
No room in any base degenerate mind. DRYD.*

I know

I know some angry poets spit all their venom against loving husbands; but it no way depreciates virtue, but rather advances the esteem of it, to hear the vicious satarize upon a happiness that their wives are strangers to; but let us turn our eyes from these silly salamanders; and with pleasure behold such affectionate husbands as have been proficient in this lesson of matrimonial love and kindness.

When Darius King of Persia was defeated by the Macedonian conqueror, and under apprehensions that his dear wife Statira was slain by the enemy; it went so much to his heart, that he filled his remaining camp with grievous lamentations, saying, 'O Alexander, who among all thy relations have I put to death, that thou shouldst thus retaliate my severities: thy displeasure is causeless on my part; but if thou hadst justice on thy side, it is below thy character to make a war against women;' but when he heard she was alive, and treated by Alexander with the honour and tenderness that was due to her sex and quality, he then supplicated the Gods, that Alexander might be successful in all his enterprizes, though he was his mortal enemy.—Zonar. Annal. vol. i. p. 41.

Tiberius Gracchus was so great a lover of his wife Cornelia, that when two snakes were found in his house, and according to the superstition of those times, were warned by the Augurs not to suffer them both to make their escapes, but to kill one of them; assuring them, that if the male were let go, Cornelia would die first; on the contrary, that Gracchus would die first if the female had its liberty; 'Then turn out the female,' said he, 'that Cornelia may out live me, for I am the older of the two.' It fell out accordingly, Gracchus died, leaving many sons behind him, so entirely beloved by Cordelia, and the memory of her husband was precious to her, that she refused to marry with Ptolemy King of Egypt. The death of her husband lay so heavy upon her heart, that the splendour of a crown, the state of a queen, and the glory of a kingdom were utterly rejected.—Val. Max. l. 4. c. 6. p. 114.

C. Plautius

C. Plautius Numida, a Senator of Rome, had such a dear affection for his wife, that being surpris'd with the notice of her death, and unable to sustain the weight of his sorrow, he thrust his sword into his breast, but being hindered from putting an end to his days by the interposition of his domestics, and his wound being dress'd and bound up in order to a cure; yet he was so resolute in his purpose, that as soon as he found himself alone, he tore off the applications, opened the orifice which his sword had made, and so let out a soul that would not continue in his body, after that of his wife had forsaken its mansion.

Charles Dauphin of France having barbarously killed John Duke of Burgundy, his son Philip the Good, who first gave rise to the house of Burgundy, being told the history of it, loaded with grief and anger, run into his wife's chamber, who was the Dauphin's sister, saying, 'O my Michalea, thy wicked brother the Dauphin has murdered my father.' The afflicted lady, who had a tender affection for her husband, broke out into tears and lamentations, and fearing it might occasion an irreconcilable difference between her and her husband, refused all consolation; which the Duke fearing might prejudice her health, thus bespoke her: 'Notwithstanding thy brother's villany, thou shalt be no less dear to me than formerly; it was none of thy fault, and thou shalt not suffer for his: therefore take courage, and comfort thyself with this assurance, that I will be loving and constant to thee while I have a being.' And he was just to his promise; for living with her three years after, he always treated her with conjugal respect and kindness.—Lips. Monit. l. 2. c. 17. p. 388.

Orestilla wife of M. Plautius, hearing her husband would touch at Tarentum in his voyage to Asia, went thither on purpose to make him a visit, and falling sick of a disease that resisted medicines, she died. Plautius having given directions for the solemnity of her funeral, suitable to her quality, she was laid upon the pile to be burnt according to the custom of the Romans. The last office of near relations was to anoint the dead
corps,

corps, and give it a valedictory kiss; but while these ceremonies were performing, the sorely afflicted husband, unable to conquer his passion, fell upon his own sword and died. His friends, recovering from their astonishment, took him up in the same posture he was, in his gown and shoes, and laying his body by that of his wife's burnt them both together. Their sepulchre is yet to be seen at Tarentum, and is called the tomb of the two perfect lovers.—Val. Max. l. 4. c. 6. p. 115.

A certain Neapolitan, whose name, the more's the pity, is not mentioned by my author, being at work in a field bordering upon the sea side, his wife being at some distance from him was seized by the Corsairs of Tunis, and carried on board their vessel. Missing his wife, and seeing a ship at anchor, he soon conjectured what the matter was, and throwing himself into the sea, swam to the ship, telling the Captain, 'He
' was come to take the same fate with his wife, for
' though he understood the hardship and misery he
' must undergo in slavery, his love had conquered all
' difficulties, he neither could nor would live but with
' her.' The Turks admiring the man's unaccountable affection, at their return told it to the King of Tunis, who pleasing himself with so singular an example of love and constancy, gave them both their liberties, and by his command the man was made one of his Guard de Corps.—Fulgos. l. 4. c. 6. p. 526.

Bajazet I. after the great victory he lost to Tamberlane, among his other afflictions, saw his beautiful wife Despina, whom he dearly loved, ignominiously treated by the conqueror in his sight. Other contempts and disgraces he bore with courage, but that being more dishonourable than all the rest, he so repented it, that he beat out his brains against the iron bars of the cage, wherein he was confined to be shewed in triumph.—Ricaut's pref. State of the Turkish Emp. l. 2. c. 21. p. 153.

But it is to be feared, that the list of unkind, if not unnatural husbands does exceed that of good ones, which seems very strange, because the ill ones do not desire to be thought so, though at the same time they are

are a contradiction and a scandal to themselves. But unnatural husbands are a reproach to humanity, and worse than the worst of savage beasts, for the male tygers will carefs, cherish, and defend their females from all kind of injury, and if they are assaulted, will hazard their lives to preserve their mates from danger. But that some men are sunk below brutes, you may read in the following examples.

A Frenchman of note in the province of Languedoc, whose name was Villars, married a young, rich, and beautiful lady; but having been formerly addicted to converse with whores, as soon as honey moon was over, gave up himself to the same vicious courses, slighted and abused his wife with words and blows; forsook her bed, took away her clothes, her rings, and jewels, and gave them to his mistresses, told his wife, 'He did not marry her but her fortune, which he would spend upon those women that he lay with, because he loved them, for he never had any kindness for her.' All these unkindnesses his wife bore with infinite patience, in hopes to reclaim him by her modest and humble behaviour. At length, finding he had almost consumed his whole estate, brought two of his whores home to save charges; lay with one of them every night, and made his wife wait upon them at table, which she did without discovering any trouble or discontent, at this more than servile employment; but the more she sought to humour them, they grew the more damnably insolent; insomuch that one of them commanding her to fetch some water to wash her hands, and to kneel while she held the basin, the lady refusing so mean a submission, the whore threatened to box her; whereupon the lady taking courage, threw the water in the whore's face, who squealing out, and the husband coming to enquire into the reason of that hideous noise and bawling; she cried out, 'Oh your wife has killed me, she has killed me, revenge my blood;' and then counterfeiting death, fell upon the ground as if she had been really dead; which the husband believing, run his wife through the body with his sword, of which wound she died immediately,

Immediately, upon which the whore jumped up and fell a kissing the murderer; but being apprehended, were all three sentenced to be hanged, Villars as principal, and his two whores as accessaries, and were executed accordingly.—De Serres. Hist. Fran. l. 3. c. 15. p. 402.

Periander of Corinth in a violent passion, threw his wife upon the ground, and trod her under foot, and though she was with child of a boy, continued his rude treatment of her, till she died upon the place; but when the fit was over, he came to a more sober mind, being sensible that the murder of his wife proceeded from the malicious provocations of his whores; he caused them all to be burnt alive, and banished his son to Corcyra, for no other reason than that he lamented the barbarous usage of his mother.—Patric. de Regno, l. 10. p. 249.

Nero the Emperor, being upon some trivial occasion incensed against his wife Poppaea Sabina, he gave her such a kick upon the belly that killed her. However, though he was a monster that seemed to be sent into the world on purpose to give examples of inhumanity, and to stock hell with cruel murderers; yet he so repented of this barbarous action, that he would not suffer her to be burnt, according to the then custom of the Romans; but built a funeral pile for her of odoriferous perfumes, and caused her to be laid in the Julian monument.—Patrit. de Reipub. Institut. l. 4. tit. 4. p. 166.

When M. Antonius lost the day at Actium, and Herod King of Judea thought himself in danger of his life and the loss of his kingdom, for being his true friend, he thought it adviseable to meet Caesar Augustus at Rhodes, and endeavour to pacify him, by assuring him of his future friendship and assistance; and being resolved upon his journey, assigned the care and custody of his wife to Sohemus his particular confident, with command, that if he should lose his life in his journey, or at the place he was going to, that he should kill his wife Mariamne; for which he gave no other reason, but that no other man might enjoy after his death so beautiful a creature. Mariamne extorted
this

this secret from Sohemus, and at Herod's return, he professing an extraordinary affection for her, she threw it into his dish, which Herod so heinously resented, that he immediately put Sohemus to death, and not long after the beautiful Mariamne, whom he loved above all the world. So dangerous is it to be trusted with a Prince's secrets.—Joseph. Antiq. l. 11.

Amalasuenta Queen of the Goths, taking a fancy to Theodahitus, made him her husband, and gave him the title of King, upon condition that he should enjoy the dignity, but secure her by his oath, that he should not concern himself with the administration of the government. But no sooner was he invested with the title of King, but he forgot his oath and obligations to his benefactress, recalled her professed enemies out of exile, banished his wife into an island in the Vulfiner lake; and not thinking himself secure while Amalasuenta was in being, he sent some of his instruments in mischief to take away her life, who finding her in a bath, strangled her there without delay or other ceremony.—Zuinger. Theatr. vol. 19. l. 2. p. 3527.

I saw one John Taylor a blacksmith in Northamptonshire, executed at Abbington gallows, for beating his wife's brains out with a great hammer; who made no other defence at his trial, 'but that she had given
'him his pottage so hot to his breakfast, that they
'burned his mouth, and raised a blister on his tongue,' for which he thought to correct her, not to kill her; but being in a great passion, struck a little too hard, which contrary to his first intention put an end to her life.

CHAP. LXVI.

Of Idleness and Sloth.

IDLENESS and voluptuousness is a servile, weak, and degenerate habit; and that of the mind is worse than that of the body. Wit, without employment, is

a disease, *aerugo animi rubigo ingenii*, the rust and canker of the soul, a plague, a hell itself, *maximum animi nocumentum*, as Galen calls it; for as, in a standing pool, worms and nauseous creepers multiply, so do vicious thoughts in an idle person. The body that is idle, and knows not how to bestow itself, contracts innumerable diseases. An idle dog will grow mangy; and how can an idle person think to escape the filling their bodies with gross humours, crudities, wind, and their minds with heavy, dull, phlegmatic indispositions and discontents? for, so long as they are idle, it is impossible to please them: They know not when they are well, or whither they would go, but are tired out with every thing, displeased with all, and even weary of life itself, because they know not how to dispose of the time that lies upon their hands. The God of Sloth, say the Poets, is a negligent, careless Deity:

*His leaden limbs at gentle ease are laid,
With poppies and dull nightshade round him spread.
No passions interrupt his easy reign,
No problems puzzle his lethargic brain;
But dull oblivion guards his peaceful bed,
And lazy fogs bedew his thoughtless head.
Thus at full length the pamper'd monarch lay,
Batt'ning in ease, and slumbering life away.* Gar.

Altadas or Althadas, called by Julian the African Sethos, was the eleventh King of the Assyrians, though some put him the tenth, and others the twelfth in their catalogue of Monarchs. He was so idle and slothful, that he reckoned all business but so many arguments of folly. He laid down these two things as infallible maxims, viz. that he was a vain and foolish man that engaged himself in any war; and that he was the greatest fool of all that toiled and fatigued himself, to leave an estate to his posterity; and, at the same time, stained his dignity with the hateful epithets of Coward and infidel, in spending his whole life in the society of whores and catamites.—Camer. Oper. Sub. cent. 2. c. 32. p. 137.

Domitian the Emperor, son of Vespasian and the Empress of Domicilla, was so addicted to idleness and sloth, that he neglected the affairs of the Empire, and consumed his time in pricking flies to death with the point of a pin or needle; and, from that impertinent exercise, was called the Imperial Fly-catcher, of whom he made such a destruction, that one asking who was with the Emperor, was answered, he is alone, ‘*Ne musca quidem* ;’ ‘there is not so much as a fly in his apartment.’—Textor. Offic. l. 5. c. 47. p. 679.

Romanus, grandson to Romanus Laucapenus, was so wholly given up to idleness, that he thought it a great hardship upon him to have his clothes put on, and to be troubled to put them off again when he went to bed: He could find no time to spare from swilling, drinking, and such like sottish pleasures; so that, if the affairs of the Empire had not been entrusted to the care of Praefect Josephus Bringa, all might have gone to ruin. ‘*Otium sine literis mors est, et vivi hominis sepultura* ;’—‘The leisure of an ignorant person is his death and burial.’

Jodocus Damboud says, that, as he was sitting with some senators of Bruges at the gate of their senate-house, a beggar, with lamentable sighs and tears, and other gestures to move compassion, asked our charities, adding further, that he was troubled with a misfortune ‘that shame obliged him to conceal.’ We all, says he, commiserating the poor man’s condition, gave him something to relieve his wants, and then he departed. One inquisitive person in our company sent his servant after the beggar to know what the malady was, which he was so unwilling to discover. The servant overtook him, asked him the question; and, having viewed him all over, said, he could perceive nothing that he had reason to complain of. ‘Ah! woe is me,’ said the beggar, ‘the disease that so much afflicts me is not to be seen, though it has crept over all my carcase, insinuated itself into my blood and marrow, and has left no part of my body uninfected, which makes me I cannot work; which disease is called sloth and idleness.’ The servant having received this account,
grew

grew angry, and left him: Which, after we had made ourselves merry at, we sent the servant to bring him to us again, to have prescribed him a cure for this disease, but he had wisely withdrawn himself.—Camer. Med. Hist. cent. 1. c. 16. p. 94.

The Sybarites so pleased themselves with an affected sluggishness, and were so willing to continue in it without any kind of molestation, that, laying their drowsy noddles together to find out a method to secure their quiet, they at length hit upon this stratagem, viz. by a severe edict they banished all artificers and handicraft tradesmen who in working made any kind of noise, that without disturbance they might take their full and free repose in the morning: To which one said, ‘That, to have made the silence complete, they ought to have hung padlocks upon the mouths of their wives also.’—Zuing. Theat. vol. 12. l. 1. p. 3639.

CHAP. LXVII.

Of Jealousy, and the direful effects of it.

JEALOUSY is the most vain, idle, foolish, and turbulent disease that ever assaulted and oppressed the minds of mankind; nor is it peculiar to them; beasts, we see, are also infected with it. When it happens to afflict men, it robs them of the comforts of life, makes them distrustful, timorous, apt to mistake and amplify, testy, pettish, peevish, ready to snarl upon every small occasion, and often without any cause or provocation. If one speaks in jest, they take it in earnest. If two talk or whisper, the third thinks they talk of him. If any ceremony be omitted, he takes himself to be slighted; and every thing contributes to make him unsociable and uneasy in conversing with men; but, if his jealousy relates to womankind, and centers in a wife, it is a domestic plague that eats and drinks, and lodges with him, a fury that haunts him, and disturbs

all his affairs abroad, making his torment the greater by fancying his suspicion proceeds from love.

*For jealousy is but a kind
Of clap and crincom of the mind ;
The natural effect of love,
As other pains and aches prove.*

Hud.

But this is so vain an excuse for jealousy, that the counter part is only to be found in Bedlam, and may rather be called Contempt, Reason turned into Folly, or Love run beside its Wits, a Frenzy of the Mind.

*Which frantic men in their wild actions show,
A happiness which none but madmen know.*

Dryden.

But, when jealousy seizes on wives, those poor, weak, resistless souls, they are objects of compassion, to see how miserably it torments and tyrannizes over them. It insinuates into them under the title of Friendship; but, after it has once possessed them thoroughly, the same causes that served for a foundation of good will, serves them for a foundation of mortal hatred. Of all the diseases of the mind, it is that which most things serve for aliment, and fewest for remedy. The virtue, health, merit, and reputation of the husband, are the incendiaries of their fury and ill-will.

Nullae sunt inimicitiae nisi amoris acerbae.

Propert.

Their angers are but the effects of love.

But this fever corrupts and defaces all they have of beautiful and good besides; for there is no action of a jealous woman, let her be never so chaste or good a house-wife, but it relishes of anger and rudeness.

Beasts, I said, were infected with this disease. The shepherd Cratis being fallen in love with a she-goat, the he, out of jealousy, came to butt him as he was laid asleep, and beat out his brains. But this might be extended further, and with assurance enough; for there

there are no creatures in the air, earth, or water, but hourly discover their animosities in this kind.

A certain Roman, named Octavavius, having lain with Pontia Posthumia, found his love so much increased by fruition, that he solicited her with all imaginable importunities to marry him; but, not being able to gain her consent, his excessive affection precipitated him to the effects of the most cruel and mortal hatred, and, watching his opportunity, killed her.—Mont. Ess. vol. 3. p. 130.

Justina was esteemed the finest woman in Rome, but had the misfortune to marry a jealous-headed husband, who had no other cause of suspicion but that she was very beautiful. His disease increasing, for want of prudence he grew desperate; and, seeing her stoop at a certain time to pull on her shoe, which showed her wonderful white neck, and a fit of jealousy seizing him, he drew his sword, and at one blow cut off her head from her body.—Camerar. Oper. Subcis. l. 1. c. 35. p. 236.

Johannes Fagubienfis was possessed with a jealousy in nature which is generally incurable, though there be no occasion to create a suspicion. He had many inventions to detect his wife of unchastity; but all proving ineffectual he at last hit on a notable project, that he had no doubt but it would prove infallible; and that was, the jealous coxcomb gelded himself with this design, that, if his wife after that should prove with child, it would be an evident conviction that she was an adulteress.—Zuing. vol. 1. l. 1. p. 81.

A rich man in Basil was haunted with a jealousy of his wife, who was a very virtuous woman; which jealousy was heightened upon this trivial occasion. He had thrown away a pair of old garters that were unfit for his wearing, which his wife took up, and gave them to a servant that was present; upon which the jealous husband suspected there was too great a familiarity between them; and Satan augmenting his unjust suspicion, he took his opportunity, rushed into his wife's apartment, and killed her. This barbarity was scarce committed, but conscience flew in his face,

and showed him the horror of his crime, which threw him into such an excessive sorrow, that, having wrote a relation of the fact on paper, and that it was committed by the instigation of the Devil, he tied the paper to his arm, and threw himself headlong from the top of the house, and dashed himself in pieces.—Lonic. Theatr. p. 483.

Jonuses, a Turkish Basha, at an overthrow of the Christians, took an affection to one of the prisoners, called the Lady Manto, a Grecian born, and of extraordinary beauty; and, finding the virtues of her mind were agreeable to her outward lineaments, he took her to his house, and showed her greater respect than to all the rest of his wives and concubines; and she, on her part, made it her whole study to please him. But at length, growing suspicious of her virtue, for no other cause but a foolish fear lest others might enjoy what he took so great delight in, he became so forward and imperious, that nothing she could say or do could merit his approbation; till at length treating her so churlishly, she formed a design to make her escape, and go into her own country. She discovered this secret to one of her eunuchs, whom she trusted to deliver her letters to her friends, whose assistance she wanted to facilitate her flight. These letters the treacherous eunuch opened and shewed to his master, who in a rage called her to him, and with his dagger stabbed her to the heart; and so, with the death of his love, cured himself of a tormenting jealousy.—Knowl's Turkish Hist. p. 557.

Athenais, a beautiful daughter of Leontius, an Athenian philosopher, taking some disgust at home, travelled to Constantinople, and made herself acquainted with Pulcheria, Theodosius the Emperor's sister, in whose society the Princess so much delighted, that, hearing she was a virgin, she persuaded the Emperor, her brother, to marry her; which he did, and loved her extremely. The Emperor coming from church on the feast of the Epiphany, a stranger presented his Imperial Majesty with a curious apple of an extraordinary size, and a very rare fruit at the time of the year; for
which

which the Emperor ordered him a reward of the value of a hundred and fifty crowns; and, at his return to court, joyfully gave the apple to the Empress. The Empress having been informed that Paulinus, a friend and favourite of Theodosius, kept his bed, sick of the gout, she sent him the apple to refresh him, without naming from whom she had received it. Paulinus, pleased at so fine a gift, and more at a favour received from so eminent a person as the Empress, denied himself the satisfaction of tasting it, and presented it to the Emperor as a rarity fit for no other person. Theodosius knew the apple; and, taking it into his hand, jealousy immediately entered his heart, and there kindled an unextinguishable fire. He immediately sends for Eudoxia, (for by that name was she baptised after she left her father's house,) and began to sound her heart concerning the apple he had given her. The poor innocent Princess was under a great surprise: She saw something had discomposed her husband's fair soul, legible by the cloud that sat on his brow; and, thinking to support her innocence with an untruth, told him, 'she had eaten it.' The Emperor asked her if she was not mistaken; and she, thinking to extricate herself, stuck deeper in the snare, in swearing by the life and happiness of her husband, 'she had eaten it.' He, to show her falsity, and how she imposed upon him by a lie, backed with perjury, took the apple out of his cabinet; at the sight whereof she was ready to swoon, looked pale and ghastly, like one dying, without power to speak a word in her own excuse. The Emperor left her immediately, and retired with a soul overpressed with shame, sorrow, and vexation, while the miserable afflicted Eudoxia poured out floods of tears, and unutterable sighs and groans, from a heart entirely comfortless, and ready to sink into desperation. Prince Paulinus, who knew nothing of all this, was put to death without any legal process; which the Empress hearing of, easily understood that the Emperor's mind was poisoned (though causelessly) with the horror of jealousy, of which she found the effects, in being removed from the Privy Council, denied the Imperial

perial bed, and therefore went to Palestine for devotion.—Lips. Monit. l. i. c. 3. p. 57.

Procris being jealous of her husband, Cephalus, merely upon a misapprehension that he loved other women, would set her emissaries to watch him where he went, what company he kept, what he said, and what he did. But not encountering the satisfaction she expected, she followed him one day herself into the woods and fields where he went a hunting, and hid herself in a bush, that she might with privacy observe his actions, and whether any, and what females were in his company; but, stirring in the bush where she had absconded, and Cephalus imagining it was a wild beast, shot an arrow into the bush, and killed her.—Textor. Offic. l. 5. c. 61. p. 669.

Constantine the Great had a son by his first wife Minervina, whose name was Crispus, a Prince of exquisite accomplishments both of body and mind, with whom Faustina the Empress, his mother-in-law, was so deeply smitten, that she tempted him to comply with her unchaste amours; but he abhorring such a detestable crime, despised her, and slighted her solicitations: In revenge whereof, the Empress accused him to his father, as having attempted to corrupt her chastity, and defile his father's bed. The Emperor, enraged with jealousy, commanded the innocent Prince to be slain, without giving him leave to make his defence; but afterward the Emperor coming to understand how himself and his son had been betrayed by the wicked Empress, he commanded her to be beheaded.—Pezel. Mellefic. Hist. tom. 2. p. 267.

CH A P. LXVIII.

Of the Ignorance of the Ancients, and Others.

WHEN men, through a supine and careless temper, are unwilling, or, defect of capacity, are unable, to assist in discovering and improving art and nature, or
resolving

resolving doubts that have been long flubbered over, under the idle notion of occult qualities, or insuperable difficulties; they presently either, with Valentinian or Licinius, two Roman Emperors, decry learning in general, or say it was at the height of perfection among the ancients, in whose opinions succeeding ages ought to acquiesce, without presuming to examine their dictates, improve their notions, or make one step out of, or beyond the tract they have prescribed us. A conceit, than which nothing is more absurd, or of worse consequence, in stifling ingenuity, and encouraging mistakes, impositions, and errors. It was in drousy times, when learning was at the lowest ebb, that Popery and Mahometism got footing in the world. It was in those days that astronomy, mathematics, and curious mechanical performances, were slandered with reproachful epithets; and all ingenious improvements accounted no less than misprision of treason against those reigning monarchs, Present Sufficiency, Incuriosity, and Affected Ignorance, which were employed as soft, easy, and wholesome pillows, for well contrived, self-conceited, and unindustrious heads to rest upon. Now, the design of this Chapter is not so much to expose the ancients, and disparage their acquirements and prescriptions, as to shew that, while the world endures, there will be occasion for a further progress in all commendable arts and sciences.

Boniface, Archbishop of Mentz, lighting upon a treatise that learnedly discovered there were such men as Antipodes, written by Virgilius Bishop of Saltzburg, thought the notion so ridiculous, impossible, and damnable, that he made complaint against this new doctrine; first to the Duke of Bohemia, and afterwards to Pope Zachary, in the year 745; who taking it into consideration, and willing at once to shew his zeal was as great, as his knowledge infallible, he condemned the author of it as guilty of heresy, and sent him into banishment; where he gave the learned Bishop time enough to bewail his unhappiness, in living in an age where ignorance was better esteemed than learning. St Augustin, Lactantius, and venerable Bede
also,

also, opposed the growth of this opinion, as contemptible and fabulous.—Hackw. Apol. l. 3. c. 8. p. 248.

*All novelties must this success expect,
When good our envy, and, when bad, neglect.* Gar.

What a low tide there was of learning in our country among our nobility about two hundred and fifty years ago, who now have a just pretence to a large share of it, is but too apparent by the motto engraved on the sword of the famous martial Earl of Shrewsbury, who was General in France to King Henry VI. which was in no better Latin than, ‘Sum Talboti, pro occidere inimicos meos.’—Full. Ecc. Hist. Preface to, l. 2. p. 47.

Rhemigius, a Latin commentator upon St Paul’s Epistles, discoursing upon these words, ‘A vobis diffamatus est Sermo,’ tells us very learnedly, that *diffamatus*, though somewhat improperly, was put for *Divulgatus*, St-Paul not being over curious in the choice of his words; in which the commentator doubly discovered his own ignorance; first, in accusing St Paul as not understanding, or neglecting, the propriety of words, whom all the learned would admire, as the most polite writer of his age, and as happy in the use of apt words, as in the excellency of his matter: And next, in not knowing that St Paul wrote in Greek, and not in Latin.—Hackw. Apol. 3. p. 236.

While I am mentioning commentators, I cannot omit two considerable blunders, or ignorant expositions, (among many others,) committed by the Assembly of Presbyterian and Independant Divines in the late times of Rebellion, in the printed Annotations on the Bible. The first is, where Isaac, being declining in years, desired to eat some of his son’s venison; and Jacob presenting his father with two kids; the question is learnedly asked, ‘Why two kids to an old feeble man?’ which is as learnedly answered in the same paragraph, viz. ‘That one kid was for meat, and the other for sauce.’ This you may find in the first impression of their Annotations. Had it not been

been as proper, that one kid might have been reserved for another day?

The other is on the New Testament, where Herod having commanded all the children under two years old to be killed, in hopes, by that means, to have destroyed the Saviour of the world, they gloss upon his cruelty after this manner, viz. ‘It was a sad piece of exemplary injustice, to murder these infants without bringing them to a lawful trial.’ Which, (with submission,) I think is but an impertinent gloss; for, at two years old and under, they would have made but a very indifferent defence, unless Herod had been so kind to have allowed the children counsel.

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a present from the King of England of mules, with which France abounded, and there were but few or none in England, the King demanded a fight of the letter, and smiling at it, the Chancellor saw himself under a mistake, and told the King he mistook *molossos* for *muletos*; and so, endeavouring to get out of the dirt, leapt into the mire, made the matter worse than it was before.—Ibid. p. 237.

Great and learned men, saith Pliny, that were greater proficient in the study of natural causes than others, feared the utter extinction of the great luminaries, or that some mischiefs would befall them in their eclipses. Pindarus and Stesichorus were subject to this dread, and ascribed the falling of their lights to the power of fascination.

END OF THE FIRST VOLUME.

THE
HISTORY OF MAN:
OR, THE
WONDERS OF HUMAN NATURE,
IN RELATION TO THE
VIRTUES, VICES, AND DEFECTS,
OF BOTH SEXES.

WITH
EXAMPLES, ANCIENT AND MODERN,
ALPHABETICALLY DIGESTED UNDER THEIR PROPER HEADS
THE WHOLE WORK BEING INTERMIXED
WITH VARIETY OF USEFUL AND DIVERTIVE RELATIONS.

THE THIRD EDITION.

IN TWO VOLUMES.

VOLUME SECOND.

*Ponitur exemplum fugiendam sive sequendum,
Cernitur hoc oculis, mente sed illud agit.*

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M,DCC,XCIV.

HISTORY OF MASSACHUSETTS

FROM THE FIRST SETTLEMENT TO THE PRESENT TIME

BY SAMUEL JOHNSON

IN TWO VOLUMES

LONDON: PRINTED BY J. JOHNSON, ST. PAUL'S CHURCH-YARD, 1780.

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VOLUME I.

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THE
HISTORY
OF
MAN.

CHAP. X.

Imagination, the force of it.

‘FORTIS imaginatio generat casum,’ say the Schoolmen, ‘a strong imagination begets accident,’ and is but the product of fancy, which, though it be a subordinate faculty to reason, and should be guided by it; yet being hurt by some inward or outward distemperature, or defect of organs, it justles all men, and many are overthrown by its illusions. A concourse of humours and vapours troubling the fancy, makes us imagine many times absurd and prodigious things; and in such as are troubled with the incubus, they imagine an old woman sits so hard upon them, that they are almost stifled for want of breath, when it is nothing but ill humours that trouble the fancy. ‘Ab imaginatione oriuntur affectiones, quibus anima componitur, aut turbata deturbatur.’ Sarisburiensis and Wierius attribute all the fond stories of witches, their progresses, flying, dancing, riding, transformations, and operations, to the strength of imagination. But most in passions and affections, it has wonderful and evident effects! What strange forms of bug-bears, apparitions, witches, devils, and goblins, are created by the force of imagination, with other unaccountable effects, which you will find in the following examples.

A Jew in France, says Ludovicus Vives, came by chance over a dangerous passage, or plank that lay over a brook in the dark, without harm; the next day

perceiving what danger he had been in, fell down dead at the sight of a danger he had escaped.—Lib. 3. de Anim. cap. de Melanchol.

A gentleman having led a company of little children into the fields, further than they used to walk, they began to be quite tired, and called out to the gentleman to carry them, for they could go no further; but he being unwilling to give himself that trouble, and besides was unable to carry them all, which must disoblige some of them; he relieved himself with this invention, saying, be content a little my dear children, and I will provide you every one a horse to ride home on; accordingly he went to the next hedge, and cut them geldings out of it; and the success answered the device, for being mounted on these wooden steeds, the strength of fancy added new mettle to their legs, and they trudged chearfully home.—Dr Fuller.

A noble Portuguese was overwhelmed with this melancholy imagination, that God would not forgive him his sins, and so continued in despair, without receiving any benefit from pious discourses suited to his condition, or the use of physic. At last his chamber door being locked, about midnight, the roof of his house being untiled, they let down an artificial angel into his room, with a drawn sword in his right hand, and a lighted torch in his left, who called him by his name. He immediately leaped out of his bed, and adored the angel, which he saw clothed in white, with a beautiful countenance. The angel commanded him to hearken to his message, which was to tell him, 'That he should no longer afflict himself as he had done, for all his sins were pardoned;' which having said, the counterfeit angel put out his torch, and was drawn up again. The poor man overjoyed at such a signal favour, and assurance (as he imagined) from heaven, calls up his people, and tells them what had happened to him: and the next day gave the same relation to his physicians, who humoured the artifice, congratulated his happiness, and pronounced him a holy man. Soon after he found an appetite to his meat, eat heartily, slept quietly, and enjoyed himself as formerly, without
ever

ever relapsing into his late indisposition.—Zacut. Lucit. prax. adm. l. i. obser. 45. p. 35, 36.

Mr Edward Smith, Secretary to the Philosophical Society at Dublin in Ireland, sent this extraordinary effect of the power of imagination, to the Secretary of the Royal Society in London, in March 1687, in these words: One Elizabeth Dooly of Kilkenny, was aged thirteen years in January last; her mother being with child of her, was frightened by a cow as she was milking of her, thrown down, and hit on her temple, within an eight of an inch of her eye, by the cow's teat. This child has exactly in that place, a piece of flesh resembling a cow's teat, about three inches in length: It is very red, has a bone in the midst, about half the length of it; it is perforated, and she weeps through it; when she laughs it wrinkles up, and contracts to two thirds of its length, and it grows in proportion to the rest of her body. She is as sensible there as in any other part. This is looked upon to be as strange an instance of the strength of imagination as can be produced.—Philosophical Transact. R. S. p. 334. anno 1686..

In the city of Prague, a woman was delivered of a male child, whose foreskin was cut and inverted; which was occasioned by the vehement imagination of the mother, who three weeks before she was brought to bed, had been entertained with a discourse of the manner of the Jewish circumcision, to which as it proves she had been too attentive. I (says my author) was an eye witness of this accident, being brought by the famous Kepler to see the child, who was at that time about two years of age.—Addit. at Donat. per. Host. l. 7. p. 667.

Rodericus Fonseca gives us a relation, of a man who being seized with a burning fever, leaning over his bedside, pointed with his finger to the chamber floor, desiring those that were with him, to let him swim a little in that lake, and he should be well. His physician agreeing to the conceit, the patient walked carefully about the room, saying presently, the water was as high as his knees, by and by it was come to his loins, and

foon after it rose as high as his throat ; then (behold the force of imagination) ‘ he said he was very well,’ and in truth was so.—*De Sanitat. tuenda. c. 24. p. 95.*

A woman of an ordinary degree, who dwelt at Leyden near St Peter’s church, was delivered of a child in due form in every part, but had a head like a cat. Imagination produced this monstrous birth ; for while the mother was great, she was terribly frightened with a cat which was got into her bed.

Bartholinus tells us in his Anatomical History, that there was a man in England, that would not piss, lest all the blood in his body should issue out at that passage, therefore tied it up, till he had raised such a tumor that would have killed him in two or three days more, if his brother had not loosed the band. I have read somewhere of another, that would not piss for fear of drowning the world, and was cured by setting an out-house on fire, and begging him to piss it out lest the world should be burnt. Schenckius tells us of one that thought his nose was as big as an Elephant’s trunk ; and of another that believed his buttocks were made of glass, and therefore did all that he had to do standing, for he durst not sit down for fear of breaking them.—*Cent. 1. p. 115.—Hist. Med. p. 124.*

A young melancholy person had a strong imagination that he was dead to all intents and purposes, and therefore requested his parents, that he might be buried out of the way, and not kept to stink above ground. His physicians advised the humouring him in this fancy, to see what effect it would have upon him. He was wrapped up in his winding-sheet, laid upon the bier, and was carrying towards the church : where upon the way two or three merry wags, hired for that purpose, asked the bearers who it was they were carrying to his long home, who told them his name. It is very well, replied one of them, the world is well rid of him, for he was a very vicious fellow, and his parents have a good turn in it, better follow him to the grave, than the gallows, for that in all likelihood would have been the end of him. The young man, vexed at these reproaches, roused himself upon a bier ;
and

and in a smart accent told them, ‘ They might be ashamed to slander the dead, and that if he had been alive, as he was dead, he would teach them better manners.’ But the men followed their cue, and gave him worse words than before; which putting him out of patience, he leaped from the bier, and fell upon them with such fury, that putting the spirits and blood into motion, dissipated the humours, so that he awaked as a man out of a trance, and being conducted home, and carefully attended, he soon recovered his strength, health and understanding.—Heywood’s Hierarchy, p. 551.

Lemnius writes, that in his memory an illustrious person fell into an imagination that he was dead, and for seven days had refused all kind of food and drink, so that his friends fearing this obstinate humour would kill him indeed, they invented this stratagem. His room being darkened for the purpose, some fellows wrapped up in grave clothes, bringing in victuals into the room fell to it very heartily, which the sick man seeing, made his stomach wamble, and he asked them who they were? and what they were doing? they told him they were certain dead men that made bold with his room to make their supper in it: What, says he, do dead men eat and drink? Yes, yes, said they, don’t you see they do, and if you would sit down with us you would eat also. Immediately the sick man leaped out of his bed, sat down and eat as plentifully as the rest. Supper being ended, he fell into a sleep, and by often administering narcotics, (which are the only remedies in this disease) he recovered.—De Complex. l. 2. c. 6. p. 124.

Sir Kenelm Digby acquaints us, that a near kinswoman of his, accustomed herself to the wearing of black patches upon her face; and he, to persuade her against that fashion, told her, in jest, that the next child she had, would be born with a black spot in its forehead; which apprehension was so efficacious in her imagination, at the time of her conception, and afterwards, that the child was marked in the same place and manner, as the mother had fancied; of which there need
no

no further confirmation, than the young lady herself, upon whom the mark remains but too visible.—Treatise of Bodies, c. 38. p. 329.

To conclude, how many are sick only by the strength of imagination? we often see men cause themselves to be let blood, purged, and physicked, to be cured of the diseases which they are no where sensible of, but in their opinions. When real infirmities fail us, knowledge lends us hers:—That colour, that complexion, pretends some defluition:—This hot season threatens us with a fever:—This breach in the life line of your left hand, gives notice of a dangerous disease approaching; whereas, if people would feel no pain or sickness till they were so, they would enjoy more health, and physicians would have fewer fools to make experiments upon.

CHAP. II.

Impostors of several Kinds.

THE grand Impostor, who is the immediate tutor to all others under that denomination, is the Devil, who transforms himself into an angel of light, to deceive and destroy mankind; for being damned himself, he makes it his whole business to draw as many as resign themselves to his conduct into endless and infernal torments. His immediate successors are generally the mud and dregs of the people; illiterate brain-sick enthusiasts, and beggarly, ambitious, upstart rebels, whose pride and vanity not suffering them to be content in the mean circumstances they were born to, mount them on the wings of presumption into visionary greatness, and then they set up for no less than Gods, Emperors, Kings, Princes, or inspired Prophets, to the great disturbance of the church, disquiet of the state, and ruin of their country; till the giddy adherents being weary of the new fangle, or undeceived by a dear bought experience, they desert their leader; justice over-

overtakes the impostor, and ends the show by the hands of an executioner.

False Christs.

Adrian was no sooner possessed of the Empire, in the year of Christ 128, but he found the same disposition in the Jews to revolt as they had done in the reign of his predecessor Trajan; and therefore recalled Julius Severus out of Britain; and sent him to Syria to chastise these mutineers. But when he came he found them so well fortified, and many in number, and those consisting generally of thieves, robbers, and such like desperadoes, that he thought it more prudential to protract the war, than hazard the loss of his whole army. That which made the Jews gather together in such vast numbers was, that they were headed by one that called himself the Messiah; and, in allusion to the prophecy of Moses, in Numbers XXIV. which said, 'That a star should arise out of Jacob,' &c. he took the name of Bencochab, which signifies the Son of a Star; others say Barcochab, which is the same; for Ben and Bar, in the Hebrew tongue, equally signify a Son. This impostor was in possession of fifty castles in Judea, and 980 towns and villages, besides Bethoron, which Severus had besieged now three years and a half; and then it was that Adrian came against it in person. It is almost incredible what resistance the besieged made, with many desperate sallies, and great loss of blood. Three hundred thousand Jews were killed, besides what perished by the plague and famine. Bencochab was killed in the last sally, after which Bethoron was taken; and now the Jews finding him neither immortal nor the Messiah, instead of Bencochab, called him Benscosba, the Son of a Lie. Some of the Jews escaped, and the rest were put to death.—Jean Baptist. de Rocoles les Impost. Insignes. l. 7. p. 497.

Under the tyrannical usurpation of Oliver Cromwell, anno 1656, one James Naylor, born in Yorkshire, a great enthusiast, and one of the first and principal ring-leaders of the sect called Quakers, having, in process of

of time, gained a great name among that impertinent people for his pretended sanctity, took upon him to personate Christ our Saviour; and was attended into the city of Bristol by several of his deluded profelytes of both sexes, singing Hosanna before him, strewing his way with herbs and flowers, using the same expressions, and paying him the same honours, as the Jews did to our blessed Saviour when he rode into Jerusalem; for which he was convented before a pretended Parliament then sitting at Westminster, by whom he was sentenced to be whipped; to be set on the pillory before the Royal Exchange, London; there to be burnt through the tongue, and branded with a hot iron in the forehead with the letter B, for a Blasphemer. All which was executed upon him; but he shewed no concern at the sin or punishment: which being done, one Rich, a merchant, got upon the pillory, embraced the impostor Naylor, and licked his forehead with his tongue. From thence he was sent to Bristol, where he was whipped through the streets, and afterwards committed prisoner to the castle at Guernsey, during life, in company with Lambert, to whom he had been a soldier in the late rebellion.—Hist of England, Octavo, vol. 2. p. 1656.

Sabatai Sevi, a Jewish impostor, anno 1666, was the son of Mordecai Sevi, an inhabitant of Smyrna, who got his livelihood by being a broker to an English merchant there; but his son Sabatai Sevi, addicting himself to study, became a great proficient in the Hebrew tongue and Metaphysics; and, being a cunning sophister, and broaching new doctrines among the Jews, was banished that city. During his exile he travelled into Theffalonica, now called Salonica, and from thence his roving head carried him to Tripoli in Syria, Gaza, and Jerusalem, where, associating himself with a certain Jew, named Nathan, he communicated to him his intentions of declaring himself to be the Messiah, so long expected and earnestly desired by the Jews. This design took wonderfully with Nathan, who, to uphold the imposturism, called himself Elias, or the Prophet, forbidding all the Jewish fasts; for, since

since the Bridegroom was come, nothing but joy and triumph ought to possess their habitations.

This noise and rumour of the Messiah having begun to fill all places, Sabatai Sevi resolved to travel towards Smyrna, the place of his nativity, and thence to Constantinople, where the principal work of preaching was to be performed. Coming to Smyrna, he so ingratiated himself with the common people, though the doctors of their law looked upon him as a vile impostor, that they entertained him with such a pageantry of greatness, that no comedy could equal the mock shows they represented; but, as the present occasion seemed to require it, so the vulgar expected some miracles; and the imaginations of the people were so vitiated, that any legerdemain would pass among them for a miracle more easy than those performed by Moses: And an occasion happening, that Sabatai was to appear before the Kadee or Judge of the city, on behalf of his subjects under oppression, it was thought necessary that a miracle should be wrought now or never. When Sabatai appeared, he put on a Pharisaical gravity; and some, on a sudden, avouched that they saw 'a pillar of fire between him and the Kadee,' which was presently carried through the whole room, some of whom, who strongly fancied it, vowed and swore it; and the rest stedfastly believing it, the report run without probability of being stopped; and Sabatai returned to his house triumphant, wanting no other miracle to confirm the faith of the credulous multitude.

From Smyrna he went towards Constantinople, where the Jews, hearing their Messiah was near, prepared to receive him with the same joy as had been expressed in other places. The Grand Vizier being then at Constantinople, and having heard much of this impostor, and the disorder and madness he had raised among the Jews, sent two boats, while the sick that brought him lay wind-bound, with command to bring him prisoner to the port; where Sabatai being come, was committed to the most loathsome and darkest dungeon in the city, there to remain in expectation of the Vizier's further sentence. This severe treatment

ment nothing discouraged the Jews, but they became as mad at Constantinople as at other places, and paid him the same respects in the dungeon as if he had been upon the sublime throne of Judah. Here he continued about two months, and then was sent prisoner to the Dardanelli, which being a better air and place, the Jews still interpreted it in his favour, and flocked in great numbers to the castle, not only from the neighbouring places, but also from Poland, Germany, Venice, Amsterdam, and other places where the Jews resided. Which great concourse of the Jews caused the Turks not only to raise the prices of their provisions and lodgings, but they refused to admit any to the presence of Sabatai under the price of sometimes five, sometimes ten dollars, more or less, as they guessed at the ability or zeal of the person; by which excessive gain to the Turks, no complaints or advices were carried to Adrianople either of the concourse or arguments of the Jews in that place, but rather had all civilities and liberties indulged to them, which further ensnared this poor people in the belief of their Messiah.

But, by some means or other, the Grand Signior having received information of the extravagant madness of the Jews, and the pretences of Sabatai, he grew big with desires to see him; who was no sooner brought to Adrianople, but he was carried the same hour before the Grand Signior. Sabatai now appeared much dejected, and utterly fallen from that courage which he had discovered upon other occasions. The Sultan, at first sight, demanded a miracle of him, to prove he was the Messiah, which was, 'If he found him invulnerable against the arrows of archers that he should appoint to shoot at him, then he would believe him;' but Sabatai not having faith enough to stand so sharp a trial, confessed he was a Jew, and had no privilege or virtue above that of the rest of that nation. However, the Grand Signior knowing he was guilty of high treason, in saying he was to take the crown from the Grand Signior, and to lead him captive in chains; he told him his crime could not be expiated without becoming a Mahometan convert, which,
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been as proper, that one kid might have been reserved for another day?

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CHAP. LXIX.

Authors of Famous Inventions and Improvements.

INVENTION is the mark of a fruitful genius, and, when beneficial to the public, it gives the author an honourable commemoration to perpetuity, especially where a good choice adds the character of a solid judgement to that of a ready wit; for then they never fail to be gratefully received among the wiser and better sort of mankind. There is a time for every thing under the sun; and there is no art, practice, custom, or calling, but had its introducer; which should encourage others in the like attempts; for most men, having some time to spare from offices of necessity, it is a reproach not to employ it in the generous exercises of speculation or action, or suffer his leisure hours to slide away in doing nothing, or nothing to purpose, or live like drones, at the expence of other men's labours. Next to invention, those that have improved them to a greater perfection than was found by the first discoverers, have also merited our highest gratitude, and must have their share of glory with the first authors. I know the world, either out of envy or ill-nature, deny most men the honour of the first invention of the things generally ascribed to them, and give the glory of their project to others of a more early date. However, I shall not dispute their authorities, but give you the authors of some
 • useful

useful inventions, as they have been handed to us by antiquity.

When priority, in any invention, is seconded by eminency, it is doubly excellent. It is a great advantage to have the first hand at play; for they commonly gain, though the cards be equal. Many had been the phoenixes of their profession, if others had not had the precedence. The first have the right of eldership, in sharing the reputation; and there remains but a small portion to the others; and that too is often disputed. It signifies nothing to fret and torment themselves; they cannot destroy the opinion the world has taken up, that they did nothing else but imitate. Great minds have always affected to steer a new course to arrive at excellence, but after such a manner, that prudence has been always their director. By the novelty of their enterprises, wise men have procured their names to be registered in the catalogue of heroes. Some men had rather be the first of the second class, than second in the first; like the Spanish painter, who, observing that Titian, Raphael, and some others, had greatly outdone him in that way, and that their reputations revived and increased by their deaths, he resolved to paint *à gros traits* in the largest size, that, since he was excelled in the other, he might be the first in this.—L'Honr. de Cour. Max. 63. p. 67.

The inventor of typography, or printing, was a German Knight, anno 1440; named John Guttenburg, of Mentz, though Winphelingus says he projected it first at Strasburg, and perfected it at Mentz; the greatest advantage that ever the commonwealth of learning received; which made Beroaldus the Italian break out into a kind of admiration, and this lyric verse:

*O Germania, muneris Repertrix,
Quo nil utilius dedit vetustas;
Libros Scribere quæ doces premendō.*

What a toil was it to exscribe authors before, and preserve them from the injury of time; but now typography has put a bridle into the mouth of time, that it cannot devour so much, and has brought things under the yoke of mortality, and therefore may be justly called,

called, 'Ars Memoriae, et Mors Oblivionis,'—'The Art of Memory, and Death of Oblivion.' The Chinois, if you credit their books, say they have made use of printing sixteen hundred years, which was many ages before it was known in Europe; but their's is a different kind from our's, being letters engraven in wooden Tables, which will serve for many years to reprint the same work, without the new expence in setting for the press, as it is in our printing.—Fulgos. Ex. l. 8. c. 11. p. 1082.

This art was first brought into England by Mr William Caxton of London, mercer, in the year 1471, who practised it to his great advantage.—Bak. Chron. p. 284.

The inventor of guns was Berthold Swartz of Collen in Germany, by profession a monk, who being addicted to the study of chemistry, and compounding a physical medicine of nitre, a spark of fire fell into it, and made it fly upward. Whereupon he made a composition of powder, and including it in an instrument of brass, found it answer his intention; and by this accident came the invention of guns, which grew into use about the year 1400, in a fight between the Genoese and the Venetians at Clodia Fossa; in which, the Venetians having got, it seems, the secret from the German monk, made such slaughter among their enemies, that they stood amazed to find so many of their soldiers killed and wounded, and yet neither knew by what means it came to pass, or how to prevent it. Lipsius will have it the invention of demons, and not of men. Sir Walter Raleigh ascribes it to the Indians; and Petrarch and Valturius gives the invention to Archimedes; who by that means utterly destroyed the whole fleet of ships commanded by Marcellus at the siege of Syracuse.—Loncier. Theatr. p. 361.

That admirable excellent, and useful invention of the mariner's compass, and the virtues of the loadstone was utterly unknown to the ancients, and must, without controversy, be ascribed to the Chinois, and brought from thence by Paulus Venetus an Italian; but the contrivance of the box, and dividing the winds into

into thirty-two points upon the compass, seems due to the Germans or Dutch, since the names of the several points, in all languages of the world, do still continue in the German and Dutch languages.—Versteeg. Restitut. of Intell. c. 2. p. 33.

The first navigators, builders of ships, and merchant-adventurers, to all the then known parts of the world, were the Phœnicians, who inhabited near the sea side; but their invention extended no farther than to open vessels, which afterwards had great improvements; for the Egyptians made ships with decks, and gallies with two banks of oars of a side. Ships of burden and stowage were first made by the Cypriots; smacks, hoys, cock-boats, and skiffs, by the Liburnians; brigantines, by the Rhodians; and vessels of war by the Pamphilians. The Bœotians invented oars; Dedalus of Crete masts, and sails; the Tuscans anchors. The rudder, helm, and the art of steering, was found out by Typhis; who took his hint from seeing a kite, in flying, guide her whole body by her tail.—Heyl. Cosm. p. 83.

The dying a purple colour was invented at Tyre, but found out by mere accident. A dog having seized the fish Conchilis or Purpura, it was observed that he had dyed his lips with that beautiful colour; which being afterwards experimented, and taking effect, it was worn by the greatest persons of quality for many ages, and now is the peculiar mourning of divers sovereign princes.—Ibid. p. 691.

The making of glass was first found out by the Cydonians, of certain sands on the side of a river near Ptolomais, that were crufted into that luminous body by a hard frost, and afterwards made fusible in that city. This art of making glass was brought into England by one Benault, a foreign Bishop, about the year of Christ 662, which has been found of great use in adorning our churches and mansions.—Full. Ch. Hist. l. 3. cent. 7. p. 84.

The art of writing, by which a man may communicate his mind without opening his mouth, and intimate his pleasure at ten thousand leagues distance, only by the help of twenty-two letters, which may be joined

5852616738497664000 ways, and will express all things, both in heaven and earth, in a very narrow compass. It seems the author of this miracle is lost, and is put down with the *Inventa Adespota* by Mr Thomas Read, who thus laments the author's name being buried in oblivion, and extols the invention :

*Quisquis erat, meruit Senum transcendere metas,
Et fati nesciri modum, qui mystica primus
Sensa anima docuit, Magicis Signare figuris.
Whoe'er he was that first did shew the way
T' express by such like magic marks our mind,
Deserv'd reprieve unto a longer day
Than fate to mortals mostly has assign'd.*

Paper, though among the English it derives its pedigree from the dunghill, 'usque adeo magnarum formidant primordia rerum;' yet the Lord Bacon reckons it among the singularities of art, and says there are very few things that can compare with it for use and excellency. It was invented by the Egyptians; and made at first of sedge weeds, called Papyri, growing upon the shores of the river Nylus, from which weed it took its name *Paper*. By this invention, Ptolomy Philadelphus, King of Egypt, was put into a capacity of furnishing his vast library at Alexandria, and finding that Attalus King of Pergamus, by the help of Egyptian paper, had taken up a resolution to erect a greater library than Ptolomy's, he prohibited, under great penalties, the carrying paper out of Egypt. Attalus, encountering this disappointment, invented the use of vellum and parchment, which he made of calves and sheep skins, which, from the materials, was called *Membranæ*, and, from the place where it was invented, *Pergamena*. Which exceeding in use and durability the former invention, the Egyptian paper grew out of use, and our paper made of rags has succeeded it; though our ancestors have not transmitted to posterity the author's name that first enriched the world with so great a benefit.—Heyl. Cosm. p. 925.

Brachygraphy, or the art of writing in characters, or short hand, was invented, says Dion, by Mecænas, others say by Aquila his freed man, and that Tertius, Perfamius,

Perfanius, and Philargius, improved the invention; but, when all is done, they had lights from Tullius Tito, a freed man of Cicero's, who made some progress in it; but it owes its perfection to Seneca.—Ibid. l. 4. p. 921.

We are indebted to the Flemings for the art of making cloth, arras hangings, dornix, woosted, sayes, and tapestry. From them we had also the invention of clocks and watches; but both those arts are now so improved by English artificers, that they exceed the Dutch, the Germans, the French, and all the world, in making woollen cloths, clecks, and watches.—Ibid. p. 326.

Many more particulars might be added of this kind, but I spare the reader the trouble here, because he may find them under the words *Arts* and *Curiosities*.

CHAP. LXX.

Marriages Happy and Unhappy.

A GOOD marriage, if it be really so, is a sweet society of life, full of constancy, trust, and an infinite number of useful and solid offices, and mutual obligations. That so few are observed to be happy, is an argument of its price and value. A man may prudently manage his liberty while he has it in his own power; but it is in vain to kick when a man has once put on his fetters, for having submitted to the obligation, he must confine himself within the laws of common duty, at least do what he can toward it. In this case there remains nothing for him to do, but to endeavour to make that easy which falls to his lot, and by a wise use of every thing he may dislike in marriage, turn by degrees to be very supportable, which if neglected, might in time grow to an aversion.

Anthony Guivara has prescribed excellent rules towards the making a happy marriage, and the first is a leisurely

a leisurely choice, not to be too rash and precipitate in his election, lest marrying in haste, he repent at leisure. Secondly, that they should be equal in years, for the contrary must needs minister a perpetual cause of suspicion, and uneasiness to one another. If the man be old, and the woman young, he will be jealous, and she will think herself tantalized; and with the Spanish woman will say, 'My husband is a good musician, a good fencer, a good horseman, a good penman, and an excellent arithmetician;' yet she will be angry, because he cannot multiply. To equality of years my author adds, the same touching birth, fortune, and conditions, but before them all to prefer good nature and education, for if the former be wanting, sense and good manners will supply it.—Burt. Mel. par. 3. p. 579.

Francis Duke of Brittany, son of John V. having a proposal made him of a marriage with Isabella the daughter of Scotland, adding withal that she was very homely bred, and without any manner of learning; the Duke answered, he liked her the better for that, for a woman is wise enough, that can keep herself out of the rain, and know her husband's shirt from his doublet.—Mont. Ess. vol. 1. p. 305.

Preferring love before riches, does much conduce towards a happy marriage, and the contrary practice in marrying only for wealth, is both the most cruel and imprudent thing in the world; for society is the main end of marriage, and love is the bond of society, without which there can neither be found in that condition, pleasure, profit, or honour. He then, or she, that marries for so base an end as profit, without any possibility or prospect of love, is guilty of the highest brutality imaginable, they are united to a carcase without a soul, and are as cruel to themselves, as Mezentius was to those wretches, who had the ill fortune to fall into his hands. This being also but too general a truth, 'That he who marries a woman he could never love, will, it is to be feared, soon love a woman he never married.'—Athen. Orac. vol. 1. p. 31.

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